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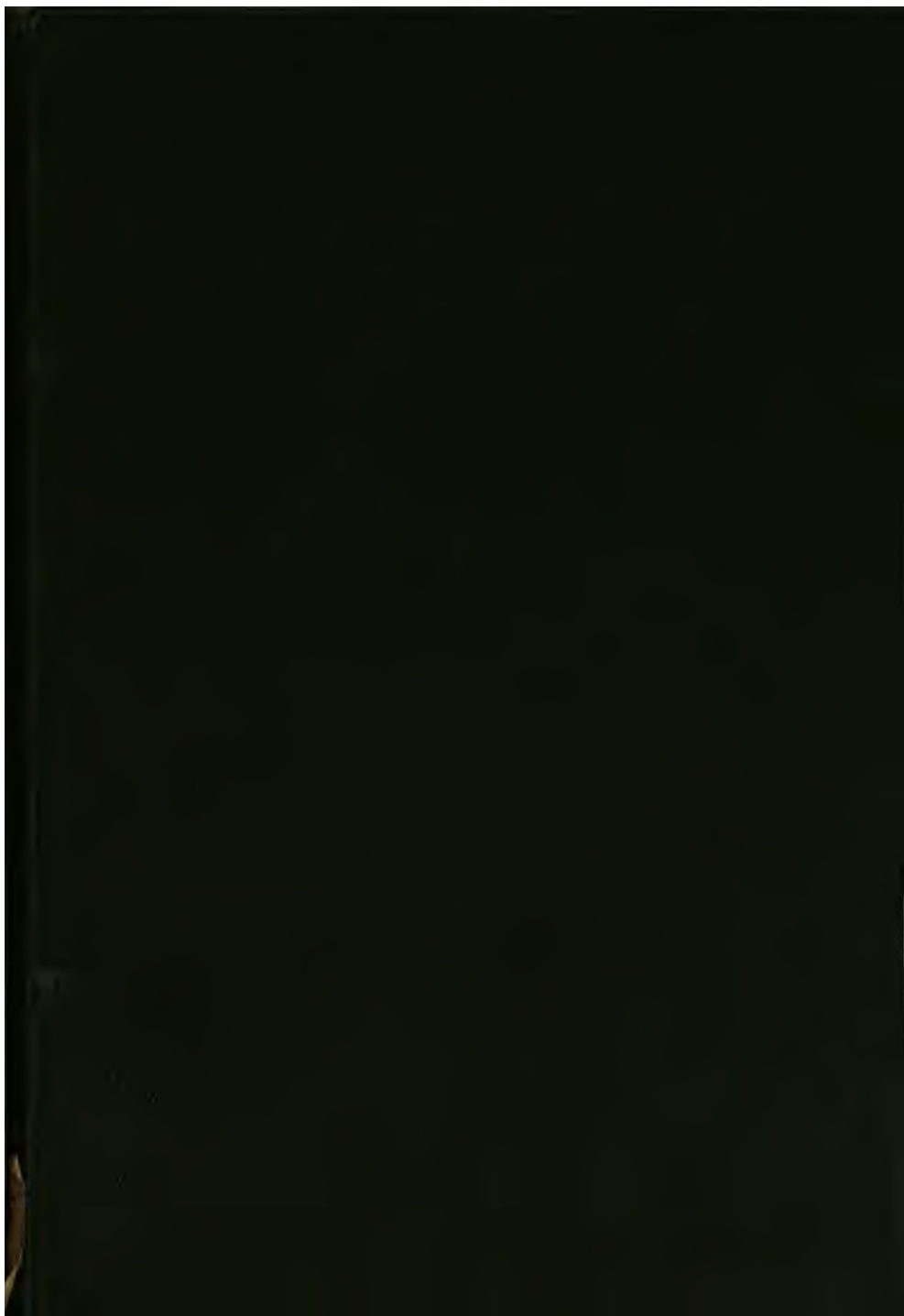
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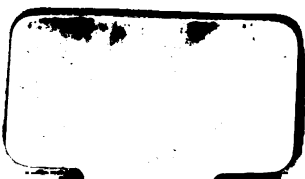
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A  
Hindu Gentleman's Reflections

RESPECTING THE WORKS OF

SWEDENBORG

AND THE DOCTRINES OF

*The New Jerusalem Church*

JAMES SPEIRS

36 BLOOMSBURY STREET, LONDON

1878

Bt. from Milner, April 1915. for q<sup>s</sup>

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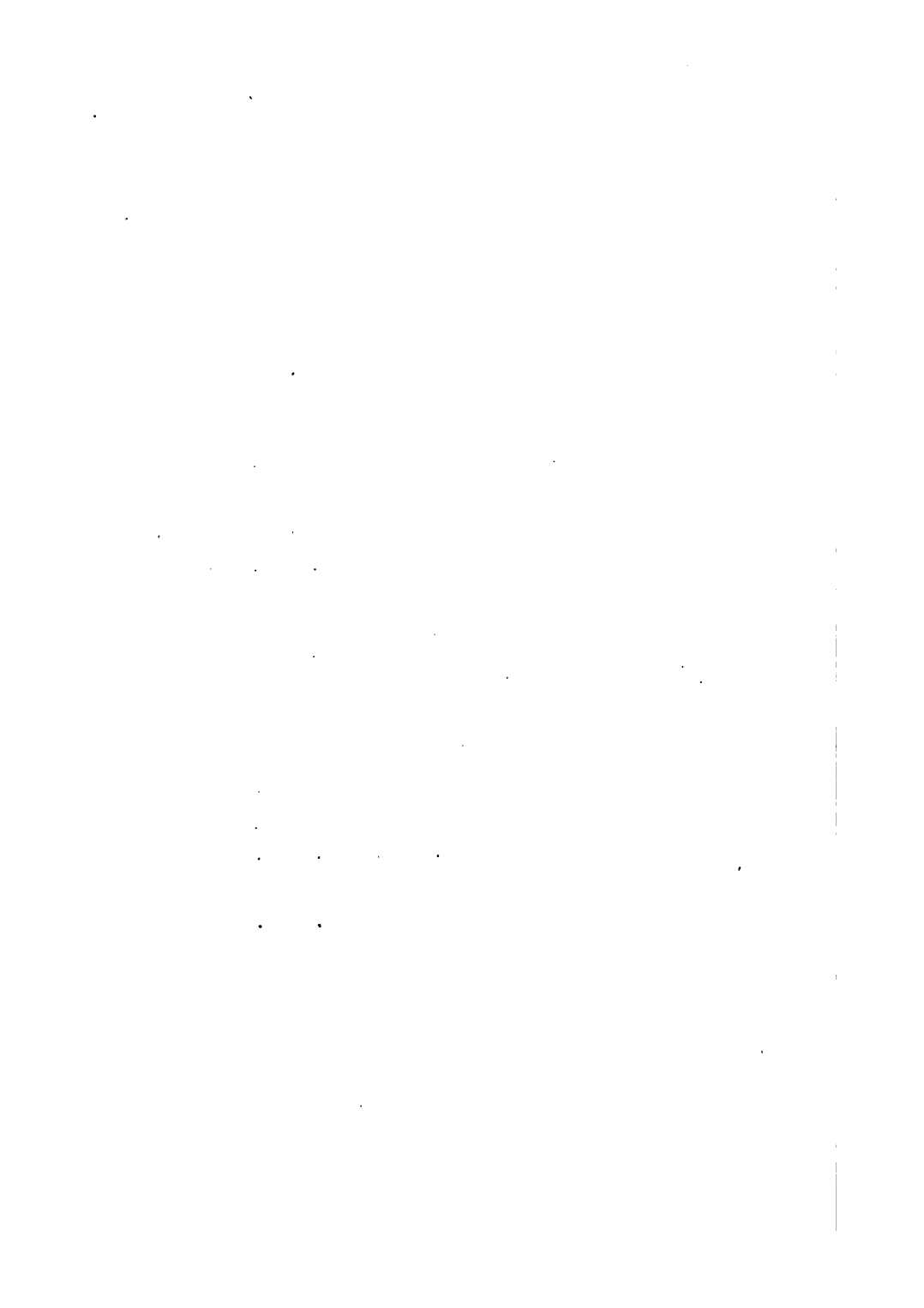
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TO THE PRESIDENT AND MEMBERS  
OF THE  
Swedenborg Society, London.

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DEAR BRETHREN IN THE TRUTH,

Neither yourselves, nor any member of your Church in England, or in any part of the world, can possibly know who I am ; but the following little episode in my life I now communicate through you, for the information of your Society, in the sole hope thereby to subserve the sacred cause of truth.

I am a Hindu, living in a corner of a city (Bombay) in the far East. I am not a man of influence, or of any great reputation, even amongst my own countrymen, much less amongst Europeans. After serving the British Government in the Educational, Revenue, and Magisterial departments in such grades of service as are allotted to us natives, I retired from it on a small pension, now nearly twelve years ago. It was my retired habits, added to my love of a literary life, that led me to leave the Government service. About ten years ago, one day, when I was walking in the Fort of Bombay, I happened to step into an auction-room, in which there were lots of old books ready to be put up to auction. Amongst these books the title of one (apparently worn out, and packed up with some dozen of other old books in one lot) attracted my eyes. The title was *Heaven and Hell*. I expressed my desire to have a glance at least at the title-page of the book ; but the man in charge would not allow me to satisfy my curiosity without my outbidding others for the whole lot. I remained silent, watching its turn in the sale. As the title of the

book was very alluring to me, I made up my mind to buy it, notwithstanding the rest of the books were mere trash for which I had to pay. I bought the whole, and immediately satisfied my curiosity, ardent as it then was, as to the contents of the above-named work, by glancing at its title-page then and there. This, instead of satisfying, excited my curiosity the more to go over its table of contents. I hastened home, and devoured it chapter after chapter as greedily as a hungry person would his favourite dish. This was the first time the name of the author, Emanuel Swedenborg, was made known to me.

English not being my mother tongue, it took me nearly a couple of months, amidst my other avocations, to wade through that thickly printed volume, but which an ordinary Englishman could have done in as many weeks.

In order to digest the whole matter well in my mind, I read over and over again some of the chapters which peculiarly interested me, from the very extraordinary, and to me particularly the most inviting, subject treated of therein. This allurements, added to the intensity of the interest which I felt in the various sections into which the whole subject was divided, consisted not so much in their novel sublimity or importance as in the response which they gave to the views and train of thoughts in which I had already from my previous knowledge and reflection on the subject indulged, whenever such similitude was found to it in the philosophical and religious books of the Hindus which I had already studied. Under this circumstance, and with this independent previous training of my mind, I may be fancied, while perusing the *Heaven and Hell* of Swedenborg, to be travelling as it were in a country of which I had already possessed some account and descriptions, calculated to prepare my mental eye for the perception of the beautiful and enchanting scenery, rising and unfolding itself, filling my mind with raptures in the course of my sojourn, rather than performing my journey

in a *Terra Incognita*, every step in which would confound and puzzle my mind.

I shall descend into all the particulars, as far as the limited space of this epistle will permit, of the several points of the grand subject contained in this book, which so peculiarly struck me and so deeply engaged my interest in them, when I shall have to review them one after the other. But, in the meantime, I may be allowed to proceed with a brief narration of the eventful fact which led me step by step to the study of the great doctrines of the New Jerusalem, and to the admiration of the life and character of their most wonderful expounder, the illustrious Emanuel Swedenborg.

It was my peculiar good fortune that, while I was reading and admiring the *Heaven and Hell*, which, as I showed above, was bought by me through mere chance, a particular and intimate Hindu friend of mine, whose name was Ramchandra Bal-crishna,<sup>1</sup> happened to be travelling in England. This was in

<sup>1</sup> This gentleman died very prematurely in Bombay in the year 1866, only a few months after his return from England. I cannot avoid doing here some justice to my feelings of sincere attachment to, and great admiration for, the character of this fellow-citizen and long associate of mine, by paying a short tribute to his lamented memory. Among a large number of educated men, old and young, whom I have personally known in this part of the country, Mr. Ramchandra had always occupied the first place in my estimation; not only for his profound knowledge of the English language and its literature, but what I value infinitely more, the liberality of his sentiments, and the peculiar tenderness of his heart, the most prominent traits in his character. In short, I shall never forget his pleasing countenance, and his eyes easily melting into tears, at the least emotion of his tender and pitiful heart, whenever he entered into conversation with me on the subject of the future hard fate of the Hindus, blinded, as he found them to be, under the tyranny of ignorance and caste prejudices. Nor was he a mere passive sentimentalist in such matters. He tried all he could, by introducing exemplary social reforms in his own family, for the removal of those prejudices which he considered most pernicious in their effects on the social status of his countrymen, particularly the Hindus. His premature death at the early age of about forty-two, is, I consider, a great loss, not to be easily supplied to the Hindu community of Bombay.

the year 1863. I embraced that opportunity to request him to buy for me all the works translated and published by the Swedenborg Society; transmitting at the same time for his guidance a copy of a list of such works which I found attached to the *Heaven and Hell*.

On his return from England I was delighted to receive all those books from him, which I considered as a treasure of the highest value that my friend could bring for me from England, the land of wisdom and learning. Since then I have read, and am still reading, with great attention and interest all those works, one after another. The following books I have already finished:—

I. *Conjugal Love and its opposite.*

II. *Divine Love and Wisdom.*

III. *The New Jerusalem and its Heavenly Doctrines.*

IV. *The Intercourse between the Soul and the Body.*

I am at present reading *The True Christian Religion*, making marginal notes on such passages as strike me most.

In the interim another incident intervened, which I cannot consistently avoid mentioning for the information of your Society. An English Gentleman of the name of Mr. Matthias Mull, who was connected with a widely circulated journal, *The Times of India*, in Bombay, and whose acquaintance I had then but recently made, knowing that I was much interested in the doctrines of Swedenborg, with expressions of great wonder at this novel fact, made me a present of the following books, then recently published, on the subject of his doctrines:—

I. *A Biography of Emanuel Swedenborg*, by J. J. Garth Wilkinson.

II. *Reasons for embracing the Doctrines of Emanuel Swedenborg*, Prof. Bush.

III. *The Divine Word opened*, by the Rev. Dr. Bayley.

IV. *Noble's Appeal.*

All these I read very carefully, and I must not omit to

mention here to you that among those books Noble's *Appeal* interested me most particularly. Besides these, I have seen one or two old numbers of the magazine called *The Intellectual Repository*, which I understand to be an organ of your Church. Besides the enumeration of the above few facts, among which I made an incidental allusion to one having reference to my previous training in the religious doctrines and philosophy of the Hindus, as a circumstance preparing me for my warm and happy reception of the doctrines of the New Jerusalem, I may not omit here to mention another circumstance in my life, equally preparatory and efficacious, viz., that long before my acquaintance with the works of Swedenborg I had taken a very lively and deep interest in the study and perusal of a number of books and tracts on the subject of mesmerism, clairvoyance, and modern spiritualism; among which I may mention Reichenbach's *Researches*, Risdale's *Clairvoyance*, and Edmund's *Spiritualism* (of these I read but very cursorily, here and there a few pages only), a department of human knowledge now springing up in the fertile soil of Europe and America; but which by mere scientific men is, as I notice at present, viewed more in its physical aspect, than in one transcending materialism.

My previous study of the Hindu Pantheistical theosophy, technically denominated by them the *Uttara Mīmāṃsā* or Vedānta (for I cannot strictly call it theology or philosophy), together with my researches into the Yoga Shastra or their mystical doctrines, added to my knowledge of the lives and doctrines of some hundreds of Hindu Sadhus or Saints, accompanied also with some acquaintance with the *Tassawúff* or *Ilme-Kashf* of the Mahomedan Sufis, which corresponds wonderfully, both in its practice and transcendental results, with the Yoga of the Hindus; also my little knowledge of the Christian monachism of different holy orders, among which I may mention "The Heart of Jesus," as one, had



already paved my way for the due appreciation of the success, and the future great promise of the wonderful efforts of the human mind to pry into the mysteries of the spiritual world; nay, in the blessed life of a chosen few who were now and then so privileged under Divine Providence as to take a good survey of the outskirts of the vast spiritual region, that the rest of mankind who would be so inclined might benefit themselves by their teaching, most confirmative of their own now tottering belief in the existence of the spiritual world, and in their own future existence, happy or miserable, when they have left their earthly tabernacles; not to speak of the great moral influence which such confirmation is calculated to exercise on the human mind.

There yet remains one most important fact to be brought to your notice, and then I shall have done with the introductory part of this epistle. Along with the studies briefly noticed above, it affords me great pleasure to assure you that I have constantly kept before my eyes the Holy Bible as my infallible guide, and as a sure clue in my hand wherewith to walk in the mazes of a labyrinth in order to get to the opening upwards. Though a heathen, having not been baptized as yet with the Holy Water in the name of the Father, the Son, and the Holy Ghost, I have made Christianity the favourite study of my life, having at first mastered all its outlines and prominent features, and gone somewhat deep into its philosophy and rationale.

But what struck and almost puzzled me most for a long while, was the obvious fact of its continuous division, even from the time of the Apostles down to our own, into a larger number of sects under various denominations than perhaps any other of the religious systems of the world, with the exception, if there be any at all, of the religion of the Vedas. But then there is this most important and vital difference between the two, viz., that while the Vedas have allowed themselves to be turned and twisted in the hands of their

followers into all sorts of contortions and deformities, so as to be now nearly on the point of being extinct, Christianity, with all those numerous modifications of its forms and phases—produced not unfrequently by various manipulations in the hands no less violent than those of the Brahmins themselves—has ever continued to be stronger and stronger, and brighter and brighter, as its adherents and devotees have advanced under its reviving influence more and more in the race of enlightenment and civilisation. I had long pondered over the subject, and wondered at the fact that a religion said and believed to be founded by God himself, incarnated in his kind Providence, for the guidance and salvation of man—and calculated as it is, from its simple unsophisticated, but at the same time most sublime doctrines of faith, charity, and atonement, so admirably adapted under every state and condition of the human understanding, from that of a child to that of the highest and most prodigious intellects of a Newton, a Bacon, and a host of Christian philosophers and divines,—that, I say, a religion so constituted should be subject to so many doctrinal divisions and subdivisions in which we now see it, is a fact which, I must confess, has presented to my mind a most formidable mystery, to the correct and satisfactory solution of which, I must again confess, I felt myself for a long time quite incompetent.

My further long and deliberate reflection on the apostacy of man, not only as a moral but also as an intellectual and rational being—a doctrine inculcated at the very threshold of Christianity—helped me not a little to set my mind at rest on that point. The same cause, said I to myself, which had hitherto deformed truth, the genuine truth, and turned and twisted it into the various forms, not unfrequently fantastic and grotesque, in which we now see it in this world, operated no less in Christendom than in heathendom.

Ignorance, superstition, vanity, hypocrisy, self-interest, pride, and other evil passions of the human heart, which

constitute the chief cause of the non-perception, the concealment, the discolouring, and the darkening of truth, have exercised alike their sway on the minds of men in all countries and in all ages. Christianity, when viewed in the light of religious truth, must undergo the same metamorphoses as all other truths at the hands of subsequent generations of mankind. It is in the hands of nature, and it must follow the course of nature, in the assumption of forms and outward appearances ; but its substantive essence, which constitutes its life and soul, is the same,—the same conscientious individuality in childhood and in youth, in mature age and in old age ; though it is blooming and frisky in childhood, comely and attractive but irresolute and violent in youth, sedate, calm, and resolute in mature age, and wise, solemn, and venerable in old age.

While I was writing this, and coming to the consideration of this point, I most happily met with a still more satisfactory solution of this very question in n. 479, Chapter VIII., on Free Determination, in the *True Christian Religion*. In enumerating the general considerations which confirm the proposition that man has free determination in spiritual things, the author alludes to the fact of the Christian Church being divided into several sects, and each of these overspread with heresies. The author characterises this division with such other evils as the existence of many wicked people in the Christian world, and of some who even glory in their wickedness, and contrive stratagems against the pious, just, and upright. So, according to Swedenborg, the free determination which man has, and which he has amply shown throughout the chapter as a necessary condition of man's existence in this world, accounts, and accounts most satisfactorily indeed, as I now perceive, for the division of the Christian Church into so many sects in which we see it has continued to be divided and subdivided ever since the time of the Apostles. Thus I have

now disburdened my mind before you of a doubt and perplexity which had long disturbed its peace, and also disclosed the satisfactory manner in which it has now been relieved.

I shall now relate to you *seriatim* my reflections and doubts regarding all the most prominent doctrines in vital connection with Christianity which had, for many years past, perplexed my mind, as they have done that of many others, even amongst professional divines and learned theologians and schoolmen in Christian countries. I had failed to meet with a satisfactory solution until, by a happy chance, I hit upon it in the long and elaborate exposition of those doctrines in the books of Swedenborg and his followers in the Church of the New Jerusalem. I shall here briefly enumerate their headings before I enter into their details in the following pages :—

- I. The Doctrine of the Trinity.
- II. The Origin of Evil or Sin, as related in the early Chapters of Genesis.
- III. The Eternity of Future Rewards and Punishments, and their nature and description.
- IV. The Doctrine of Justification by Faith and Charity.
- V. The Doctrine of the Resurrection.
- VI. The Doctrine of the Last Judgment.
- VII. Free Will or Free Determination.
- VIII. The Doctrine of Salvation through the Sacrificial Atonement made by Jesus Christ.
- IX. The Fate or Future Destiny of the Gentiles or Heathens, as it is understood by Christians in general.

It requires no great stress of mind to perceive that to persons who are born and brought up as Christians, some of the above difficulties may never occur at all ; but to the minds of others, who are educated and edified from their infancy under different systems of religion and creeds, and

who are moving as if it were in a quite different religious atmosphere, many such difficulties might present themselves almost irresistibly which would naturally escape the scrutiny and penetration of the former. Ask even the child of a Christian, and it will at once, without the least reflection or premeditation on the subject, tell you how absurd and foolish it is to believe in trees and stones as one's Gods; while thousands and tens of thousands of the grown-up men and women in India would be at their wits' end to come to that conclusion. Nay, some of the most learned Brahmins would chop logic with you on the affirmative side of the question, which it would not be an easy task even for a learned bishop to subvert. On the other hand, ask a common school-going Mahomedan boy in Constantinople, and he will at once laugh outright at the idea of three Gods, or three different personages in one Godhead; while a synod of learned prelates and church dignitaries will be discussing this eternal question to no end.

There is nothing in the world, I imagine, which is so easily and with such a degree of complacency or self-deception, gulped down by the votaries of a religion or a superstition, as the articles of faith and religious dogmas, however vague, irrational, and puerile they may be, coming from the mouths of their priests. Christianity, as it is now prevailing from the Carpathian Mountains to the Andes, far from presenting an exception, may, on the contrary, afford as many illustrations confirmative of the truth of this assertion as any other religion in the world.

I.

THE DOCTRINE OF THE TRINITY.

EVER since I was a schoolboy, the Christian doctrine of the Holy Trinity, as taught and believed in by almost all the Christian sects, had invariably presented to my mind a question which I could not, with all my mental efforts, reconcile with the Unity of God, which all the Christian missionaries so prominently proclaim to the heathens in India and other countries, trying in the same breath to dissuade them from the polytheistic notions which they exemplify in the worship of many gods and goddesses. I could no more believe in the mystery of a Trinity in Unity, or of a Tri-Personal God, as it is called, than I could believe in three dollars being in one dollar, or three apples in one apple, the very notion being paradoxical on the very face of it.

All the eloquence and learning employed in giving the distorted notion a consistent shape—a shape which could exactly tally and harmonise with the idea of the Unity of God—appeared to me after all a long cobweb of stultiloquence calculated by no means to leave a durable and satisfactory impression on the mind. I could more easily believe in the Hindu Trimūrti of Brahma, Vishnu, and Shiva, the manifestations of the three Guuás or qualities in the Prakriti<sup>1</sup> or

<sup>1</sup> The Prakriti, or the Divine Energy which is exerted in the creation, preservation, and destruction of the universe, consisted originally, according to the Sāṅkhya philosophy, when latent in the Puruṣa or the Great Cause of all—called by the Vedantists the Great Brahma of a state in perfect equipoise of these three guuás or qualities. If any of the readers were curious to know more on this subject, I should refer him to the translation of the *Sāṅkhya Kārikā* by the late Professor Horace Wilson, to his *Vishnu Purana*, and his other works; to Colebrook's *Essays*, and numerous other works by European Sanscrit scholars.

Divine Energy, viz., the Sattva (goodness), the Ragas (passion), and the Tamas (darkness) respectively in the forms of the three, the creating, preserving, and destroying gods—the personifications of the three qualities in the energy of one god—than I could in the existence of three distinct persons in the one Godhead, as is taught in the ordinary Christian doctrine of the Trinity. The Sāṅkhya philosophy of the Hindus, which furnishes this view of the Prakṛiti, or nature, supposes the great cause of all—called according to its terminology the Puruṣa—to be the great repository of all the causes, the one inherent in the other, as the great tube of a telescope in which all other minor tubes inhere, the one in the other, or as the numerous leaves or petals, the one is vitally inserted into the other, and is outwardly evolved,—the whole forming the development of but one radix, as in an onion or a cabbage.<sup>1</sup> I say I could more easily acquiesce in this view of one Godhead than in the Tri-Personal God of the Christians.

The Unitarians and the recent Theistic school have indeed summoned courage enough to come forward to preach the absolute Unity of God the Father, by divesting the Son and the Great Comforter of their shares in the divinity of the Father. But this essay on the part of the Unitarians and Theists in reconciling the apparent incongruity of the belief in three Gods in one Godhead, by thus giving a severe stroke at the

<sup>1</sup> This view of the Sāṅkhya philosophy appears to me to be quite in consonance with the theory of the celebrated Darwin, which I see has of late attracted such a large amount of attention and controversy in Europe as something very novel and unique; but the mind of Kapila in India grasped the idea some thousands of years ago, when perhaps the oldest ancestors of Darwin were performing sacrifices under the oaks in the forests of Great Britain, and reduced it to a system of philosophy, which has of late commanded the admiration of the savans of Europe. Great allowance must, however, be made in favour of Darwin on the ground of his having vast and abundant advantages over Kapila, which the modern discoveries in sciences have given him, so as to enable him to develop fully and elaborately the infant theory of the ancient sage of India.

very root, appears to me, on a further consideration, to have no firm and sound foundation in the doctrine which can be fairly and indisputably deduced from the wording of the Bible itself, and which, as far as I can see, appears to me as clear and luminous as regards the question involving the concession of the full divinity to the Son and the Holy Spirit as it is to the Father Himself.

Now, in the midst of this dilemma, my perusal of the doctrine of the New Jerusalem on this head has in a great measure convinced me that in no other teachings of the doctrine of Trinity the difficulty is so satisfactorily and with such cogent reasoning met as is done in the doctrine promulgated by the New Church, viz.—that the Father is the Divine Essence; the Son the manifestation of that Essence in a personal form, and the Holy Spirit the sanctifying energy and influence—the Divine Life—thence proceeding to operate the graces of salvation in the human mind; thus the three constituting one indivisible God.

But in respect to this concession, as is supposed, of the full divinity to the person of Christ by the Church of the New Jerusalem, there is still lurking in my mind a doubt, for the complete solution and removal of which I now look to the New Church friends to help me. It is this. Does the admission of Christ, while in His earthly sojourn, as the full manifestation of the Divine Essence, presuppose the estrangement of the Divine omnipresence from the whole universe, to which our globe, vast as it is, can bear no more proportion than what a grain of sand does to the bulk of the whole solar system.<sup>1</sup> While, therefore, we suppose the whole

<sup>1</sup> The Divine Essence dwelt in the person of the Lord Jesus Christ, but not so as to be confined or circumscribed by the space He outwardly occupied. "God giveth not the Spirit by measure unto Him."—(John iii. 34.) In greatest and least things the Divine is the same.—*Divine Love and Wisdom*, n. 77. Each drop of water has the same qualities as the whole ocean. The ocean is a large drop. The drop is a small



Divine Essence to have been concentrated in the person of Christ, as he was preaching to the Jews and Gentiles in a corner of the surface of this grain of sand in the universe, can we conceive at the same time of the extension of His omnipresent Providence to the rest of the universe, without which it cannot for a moment stand?<sup>1</sup> Or, if we do conceive of such an extension, we must concede to Christ but a very small share indeed of that Divine Essence which is necessary for the sustenance and economy of the universe; a share just sufficient to answer the great purpose of his Avatar (Incarnation) on the surface of our earth. But this supposition involves a contradiction to the doctrine herein set forth of the one and indivisible Godhead in the so-called Trinity of the other Christian Churches.

I may be permitted here to express a hope *apropos* of the present consideration, that I might not be considered as quite unreasonable if I were to allege that Christianity, as is taught and believed by its followers, could not avoid being understood as exhausting the whole Divine energy in the seeking of measures for the salvation of beings who form but a most insignificant and infinitesimal portion in the vast and infinite universe. Man alone had been the absolute creature who by his delinquency had so greatly disturbed the harmony of the whole universe, as to acquire thereby

ocean. When we draw from the ocean for our needs, we take what is wanted, but the whole ocean is behind our supply. Our Lord's Humanity was the door through which Divine love gave the wisdom and strength required by mankind, but the infinity of Godhead was behind or within it.—(EDITOR.)

<sup>1</sup> Truly it is said in No. 490 of the *True Christian Religion* that "He (God) is omnipresent, perpetually striving and urging to be received, and though He is not received, still He does not remove Himself away, for should He do so, the man would instantly die; yea, he would be reduced to a nonentity, since his life and the subsistence of whatever enters into his composition is from God." Now this, I think, holds good, not only in the case of man, but of every existence in the universe.

something like a tacit right to make a full call on the whole amount of God's mercy, to expend all his careful thoughts in settling the most important of all questions, viz., the question of man's reclamation and salvation. This Christian view of the point at issue, irrespective of all other considerations concerning the vast universe around, points no doubt to the intensity of God's merciful care for the salvation and redemption of His fallen creature man, though, insignificant as he is, claiming thereby in an unutterable degree his love and devotion to Himself as his Saviour.

On the other hand, when the same question is viewed in its full aspect and bearings in reference to the utter insignificance of man, nay, of the very globe on which he has his dwelling and school of training, we cannot, as a matter of course, avoid our idea of the omnipresence and omniscience of God, as extending to the vast and unlimited universe around, containing myriads of myriads of globes like our sun, with all the host of the planets and satellites moving around each of them, and compared to which our earth is but a speck, hardly visible to some of the nearest stars which we see twinkling in a clear dark night, each and all of which must no doubt be inhabited with as intelligent and sentient beings as ourselves, and in very many cases perhaps by far superior to ourselves; and thus concentrating the whole of his vast Divine energy into the person of Christ, moving about and preaching in the vicinity of Jerusalem. There is presented hardly an idea to be reconciled with the vastness of Godhead manifest in the creation and preservation of the whole fabric of the universe, far beyond our comprehension. As God deals out everything in this world by just measures and proportions, not excepting even His mercy, human salvation could not have been an exception to this general rule. Therefore I cannot avoid considering the question of the Godhead as manifested in the Son, inasmuch as the salvation and redemption of the fallen man was con-

cerned, to be but necessarily limited adequately to the demand of the great Divine purpose. It is hard to conceive why the very same amount of wisdom should be devoted to the formation of the brain of an ant as to that of the brain of a Sir Isaac Newton, and why the same law should not hold good in the question of man's salvation!

The Hindus compare the infinity of the Godhead, with of course all its essentialities, such as Divine wisdom, mercy, justice, and grace, to a vast ocean, from which each of God's creatures, from an ant to an angel in heaven, receives its goodness according to its capacity and requirements. To this rule no exception is made. Even philosophers, prophets, and saints, and even the Divine Avatars, such as Rama, Crishna, and others, whom they believe to be immediate incarnations of God, who appeared in flesh for the edification and salvation of mankind, had each his respective quota from that ocean of divinity. The sun and moon, with all their effulgence, have their quota of light imparted to them from that vast ocean of light and glory, just sufficient to the wants and requirements of the vast number of creatures which people the planets, from the first to the last in the great solar system. Under this aspect of the question—for I am at a loss to know how to view it otherwise—the divinity of Christ, or even His Sonship in the Godhead, must necessarily be considered as proportioned to the requirements of the salvation of fallen man on our globe. The full absorption, or the full concentration, of the whole divinity in him by far transcends our imagination and belief. I therefore, in the humblest spirit of a disciple, beseech at the hands of the elders of the New Church the full solution of this doubt, created by the assignment, as is supposed, of the full divinity of Jesus Christ in the doctrine of that Church.

This view forces itself on my consideration when I reflect on the Christian doctrine of the Holy Trinity. Even the doctrine of the Church of the New Jerusalem does not appear

to me to be quite exempt from the observation herein submitted; with this exception only, that, by according full divinity to Christ, and by identifying His personality with that of the Father and of the Holy Spirit, as this Church seems to do, it removes indeed all the objections which might otherwise arise from a sectarian point of view, and from the language of the various parts of Scriptures, whether considered wholly or separately. It is indeed a most reasonable middle course between Unitarianism and Trinitarianism; and as such it constitutes the most rational reconciliation that I have seen of the two extreme views of the doctrine of the Trinity. But in spite of this rational view of the question, as seems to be adopted by the New Church, it cannot, in my humble opinion, be said to afford a full and perfectly satisfactory solution of the point at issue, and therefore I beseech their further help in the matter.<sup>1</sup>

<sup>1</sup> See Note, p. 13.

## II.

THE ORIGIN OF EVIL OR SIN, AS IS RELATED IN THE THIRD  
CHAPTER OF GENESIS.

THIS had been a very vexed question with me for years, until I met with the doctrine of your Church on this subject. I must here confess that I could hardly reconcile myself to the idea and teaching of the Christian missionaries, that the transgression by Adam, our first parent, of the commandment of God should subject his whole progeny, vast and infinitely multiplied since his time, to the direful effects of the curse inseparable from such a transgression. That the whole human family should be made so many scapegoats for the sin of one man and one woman, was an idea which had transcended all my conception of the justice and mercy of God, whom the Christians themselves properly denominate as their great Father in Heaven. Making all allowance for God's threats and warnings to those who break His commandments, uttered in His own language, saying that "The Lord their God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him," I could not avoid considering that in vain did God create Adam, and then pronounce an awful curse of damnation on his whole progeny, for transgression on his part and not theirs. Making also a due allowance for the solemn promise which God then and there made to Adam for the removal of this curse through Christ, to be born some thousands of years subsequent to that period, I could not at all with that avoid bemoaning the most miserable fate of all human beings who were born and died during the vast interval of more than four thousand years, according to Mosaic chronology, between Adam and Christ; and who were

still under the curse of God; and that of the still innumerable human beings who have either had no opportunity and means of hearing about Christ, or who have not availed themselves of the kind offer of Christ in a manner they ought to have done. Such had been the thoughts which had been constantly revolving in my mind, and for which I could receive no satisfactory response that should convince me of the justification of the curse pronounced by God against Adam for his transgression, which constituted, as they said, the cause of the original sin and fall of man, until I read the doctrine of your Church respecting free determination or free will, and your general views on the question of salvation through Christ, and the fate of the Gentiles, as is shown in the *Heaven and Hell*. Under this new instruction I now feel myself prepared to confirm my own idea, under which I look upon every man and woman born as so many Adams and Eves, having the free choice either to accept or deny to himself or herself the taste of that fruit which God has forbidden them to eat. Those who have resisted the temptation of the serpent—in other words, their evil nature—and walked in the way of salvation which God has laid open for them so clearly in the Gospel of Christ, were all on the road to heaven; those of them who were well-disposed, but in error, first receiving and completing their course of Divine instruction in the world of spirits under the tuition of angelic ministers appointed by Christ, and then ascending up to heaven, each according to his state, to meet Christ, who is ever ready to receive them. Swedenborg, moreover, convinces us of the truth of his doctrine on this point, by unfolding to our view the scenes which he assures us that he has personally witnessed, in his account of heaven and hell, and in the memorable relations which are found copiously interspersed in his *True Christian Religion*. Now, this appears to me to be the most rational solution of the question which had long puzzled me, previous to my knowledge of the works of Swedenborg.

## III.

THE ETERNITY OF FUTURE REWARDS AND PUNISHMENTS—  
THEIR NATURE AND DESCRIPTION.

THE idea of the eternity of rewards and punishments, as it is alleged by the Christians as their future destiny, in my opinion militates against all our notions of the justice and mercy of the benevolent Creator and Preserver of this universe. This difficulty is greatly increased when viewed in connection with the extreme narrowness of the path which, according to the Christian doctrine (Matthew vii. 13-14) as it is usually preached, leads to man's salvation and final beatitude. It is a matter of great wonder to me that it does not strike with sufficient force every Christian clergyman and prelate, when he complacently preaches from his pulpit on that subject, more to enforce the peculiar doctrines of the Church to which he belongs, and on which he is called to preach to his congregation, than to see for himself, or teach others to do so, the most awful, nay, untenable nature of the doctrine of eternal rewards and punishments. The Christian, accustomed as he is to read and hear of the doctrine of eternal rewards and punishments as a tenet of his belief and matter of faith, is apt naturally to treat and view it in no other light than that, and consequently fails to discern in it the awful injustice and inexorableness of God, which are involved in it. Whereas, to a Hindu, who is fully reconciled to the promptitude and adequacy in the distribution of God's justice, which he sees at once clearly enough in the doctrine of metempsychosis,

which he is taught to believe from his infancy. This teaches him that, no sooner does a simple but virtuous and dutiful Súdra die, than his soul enters into the womb of a Brahmani, to be born, brought up, and educated as a Brahmin, well versed in the Vedas and Shastras, in order that he may acquire a better knowledge of God, and of the way of salvation, than he could have possessed in his former low birth. No sooner does a wicked man expire, than his soul enters into the life of a cat, a dog, an ass, or a wolf, a tiger, or a lion, according to the nature of his former sinful acts; there to be subjected to the privations and sufferings inseparable from the life and habits peculiar to each of those lower animals, as a punishment for his former deeds. To a Hindu mind, I repeat, thus taught to believe in the adequacy and promptitude of God's justice to man, the eternal hell-fire on the one hand, and the eternal singing of the hallelujah in the company of seraphim and cherubim before the throne of God in heaven on the other, as the punishment and reward for the evil or good acts of an ephemeral being like man, are exceedingly repulsive. The difficulty is increased when we consider that man is a being He has created out of His pure love, and that judgment is supposed to be passed some thousands of years after his death. These strongly militate against the Hindu's conception of God's justice and His unbounded mercy. However sinful a man may be conceived to be, and however intense may be the nature of his sinful acts, living even to the full period allotted to his existence in this world, the mere mention of the Divine Judge pronouncing against the culprit a sentence, under which he is to be consigned to a hell in which the fire will never be quenched, and in which the worm will never die, from which he is never, never to come out, even to take the breath of repentance, is too horrible to be listened to by the sensitiveness of a Hindu ear. He at once sees in this sentence a degree of cruelty and injustice, which he might



say by far exceeds that of the most horrible acts which are imputed to the most malignant demons and devilish spirits mentioned in his mythology. Not to speak of the ordinary run of wicked men in this world dying prematurely, and yet subject indiscriminately to the same everlasting punishment in hell, a very insignificant, almost infinitesimal number indeed, of good and pious Christians—good according to the dogmas of each sect and denomination among hundreds, and exclusively Christian minds—are destined, on the other hand, to join in the chorus of the seraphim and cherubim in heaven for ever and ever. Well may the Christians heartily laugh at and treat with contempt the doctrines of the transmigration of the soul, so tenaciously held by the Hindus, as quite unreasonable and puerile. The Hindu has still more reason to repudiate strongly the doctrine of eternal rewards and punishments, as entertained and preached by almost all the Christians. In comparison, to the Hindu, the probation of purgatory, as it is taught in the Romish Church, appears to be a very convenient accommodation for the departed soul.

With this view which I held on the subject, it was not a little satisfaction that I must be supposed to have derived from the fact that this narrow exclusiveness and the great irrationality which characterise the doctrine of eternal rewards and punishment, as is held by the generality of the Christians, have been most truthfully and sternly avoided in the broad and rational view which the New Church appeared to me to have presented to the world on that subject. With this view, I exclaim that while the doctrines of all other Christian Churches are silent with the finger on the lips on this most important question, on which every man and woman may be secretly meditating, every human being may be naturally more or less inquisitive as to what must be the immediate state of the dear soul which has just left this world. When they meet together to weep over its depar-

ture, yours is the only Church that comes forward, to the great joy, I exclaim, of the whole human family, to break this everlasting silence, by assuring us that no sooner the human soul leaves its earthly tabernacle, than it opens its spiritual eyes (of the existence of which no man can entertain any rational doubt) in another world, in every respect, similar to the one, in which it had been moving but a few hours before.

I cannot but consider Swedenborg to be fully competent to afford us correct insight, not only into the state of the soul immediately after its release from the earthly habitation in which it had dwelt, but also into the various states and stages of its future peregrinations in the spiritual world. I have been fully convinced of such competency on his part from the account which he gives in his book of the state of his own mind, when he alleges that he witnessed the different scenes in the spiritual world. I fully believe in the fact that the human mind is capable of attaining to a state which he describes in his own words as follows:—

“When man is withdrawn from the body, he is brought into a state between sleeping and waking, in which he cannot know any other than that he is quite awake. All his senses are as active in this state as in the highest wakefulness of the body; the sight, the hearing, and, what is wonderful, the touch—for the touch is even more exquisite now than ever it can be when the body is awake. Spirits and angels are seen in all the reality of life; they are heard also, and, what is wonderful, they are touched, for scarcely anything of the body intervenes between them and the man. This is the state which is called being *absent from the body*, of which it was said by one who experienced it, *whether he were in the body or out of the body he could not tell*. I have been let into this state only three or four times, that I might know the nature of it, and be assured that spirits and angels enjoy every sense, and that man does also, as to his

spirit, when he is withdrawn from the body.”—(*Heaven and Hell*, No. 440.)

This very state of the mind or soul to which Swedenborg alludes, is largely dwelt upon by the Hindu psychologists, and is particularly distinguished by them under the technical term of *Túrya*, or the fourth state, in addition to the three states of wakefulness, dreaming, and profound sleep, of which three every human being is fully cognisant.<sup>1</sup> As a mere hint to the unknowing, they (the Hindus) describe the *Túrya* state of the mind exactly in the language in which our Swedenborg describes it in the above extract—viz, a state of the mind “between sleeping and waking”; not a dreaming state though, as it is apt to be mistaken for, but a state in which a man feels, and is fully conscious that he is not dreaming, and is yet not fully awake as regards the outward objects around him, of which he takes no cognisance whatever, though all his senses are exquisitely active in the knowledge and enjoyment of their respective objects. It would not, I hope, be thought too much, or in any way suspected as egotistic or self-assertive on my part, were I, with all due submission, to assure my readers at this place that I myself have had an experience of this state of the mind two or three times,—once just about the time one morning of my waking early. Not yet fully awake to any object in the room in which I was then sleeping, I felt, and felt most vividly indeed in a manner I had not done ever before, as if I had sat up on my bed eating a plantain, which I peeled off in a most satisfactory manner, and ate with all the exquisite pleasure of reality; and yet I felt that I was fully conscious of all this having been done as in a state of my wakefulness, and not in a dream. It was this sensation of consciousness, if I may so express it, of my being then fully awake that has left so

<sup>1</sup> It is also called by the Hindu Yogis as the *Videha sthiti* of man, which is exactly the translation of Swedenborg's “being absent from the body.”

vivid an impression on my mind, that I have ever since remembered it as that very fourth state, or something resembling it, on which those who practised the Yoga in India have so largely, vividly, and rapturously dwelt in all their mystic writings and songs, and regarding which I now find Swedenborg has thrown out a most significant hint in the above quotation. In corroboration of his statement on this point, of the highest interest to human knowledge, I can quote innumerable examples from the writings of Hindu mystics and saints in all ages, as well as of Mussulman Oulias and Sufis,<sup>1</sup> peculiarly illustrative of such divinely gifted state of the human mind ; more with the view of assuring the Christians of Europe and America of the existence of such a state, who might otherwise be uncharitably disposed towards the tenets of the New Church, because of their connection with these mysterious teachings by Swedenborg. I wish to show the untenable and frivolous nature of their objections, if they rest solely on this ground, rather than to furnish my countrymen, and the Asiatics in general, with any new lessons on a subject with which the educated portion<sup>2</sup> is indeed more or less conversant, and some too fully to entertain any serious doubt about it. But I do not feel myself quite justified in encumbering this my epistolary address with any such quotations, beyond stating as a fact, from my own personal knowledge, as a stranger and a disinterested party, that there can exist little or no ground for entertaining any diffidence whatever as to the competency of Swedenborg and the truthfulness of his statements in *Heaven and Hell*, as they were revealed to him in such a

<sup>1</sup> See the *Yogavâshishta*, and other books on the Adhyâtma Vidya (or Spiritual Knowledge) of the Hindus, and the *Tazkaratul-Owliâ*, and other books on Sufism of the Mussulmans.

<sup>2</sup> When I say educated portion, I mean to allude to those who are brought up in the indigenous and the purely orthodox religious literature of the country, and not to the English educated men of India of our days.

gifted state of his mind. Besides, how wonderfully his description tallies with the intuitive notions of man, and his natural desire for the full and unalloyed enjoyment of that kind of happiness in which he has been initiated by the senses with which he is endowed by his Maker in this life of probation. This is no doubt a probationary life, in which every man appears to me to be unconsciously manufacturing for himself his own future destiny, if I may be allowed so to express it. I see every human being in this world as a manufacturer of his own futurity, according to the reception by him of good and evil, which is to constitute the basis on which rest his future rewards or punishments, in obedience to the turn which the inward man seems incessantly to be giving to his mind, by his good and pious, or by his evil and wicked thoughts and propensities, and by the nature and amount of the acts in which those thoughts are ultimately seen constantly ending as their ultimata. The constant revolution of the mind, or rather of the soul, with such thoughts in individuals, strengthened as they continue to be by their practical acts, ultimately prepare it (the soul) for its future destination. Swedenborg reveals to us, in his description of heaven and hell, the nature and duration of such destination, and this appears to be in perfect harmony with the wisdom, justice, and mercy displayed in God's government of the universe. His division of heaven into three, called by him the ultimate or first heaven, the middle or second heaven, and the inmost or third heaven, if not quite coincident with the three divisions of the universe known to the followers of the Vedas under the name of their holy *Vyākṛiti*, or by the word Triloki or Trailokyam, has at least a re-echo in these terms. His division of the heavens into kingdoms and societies innumerable is quite in harmony with the notion which the Indian Aryans hold in reference to the existence of Swargas (spiritual heavens above), and as many Patalas (heavens below), and twenty-one Narkas

(hells),<sup>1</sup> and the innumerable Lokas (spiritual or celestial societies and communities).

I have met with no satisfactory solution elsewhere of the most irreconcilable and desponding doctrine, which is universally believed in by almost all the Christians, viz., that the salvation of the human soul, and the attainment of heaven consequent upon it, can hardly be effected without a belief in Christ through baptism and the administration of the Holy Sacrament, except in the clear exposition of the tenets on this most vital question brought forth by the Church of the New Jerusalem in the writings of its great founder. What parents, whether Christians or heathen, I ask, would not feel a most heartfelt consolation in the fate after death, as it is described by Swedenborg, of the little children, and of the millions of heathens who are daily and hourly ushering into the next world, but who, from their helpless and unavoidable condition, are precluded from the benefits accessible to grown-up Christians of mature age and consideration? Let us see what Swedenborg says regarding the fate of children in the next world, in the following extracts from his *Heaven and Hell* and other works :—

“Some believe” (says Swedenborg) “that only the infants who are born within the Church are admitted into heaven, but not those who are born out of the Church; and they assign as a reason that infants within the Church are baptized, and are thus initiated into the faith of the Church”<sup>2</sup> (How unreasonable is this opinion!), but they are not aware that no one receives heaven or faith by baptism, for” *baptism is only*

<sup>1</sup> These spiritual heavens above and below, and the twenty-one Narkas (hells), are found fully described in the various *Puranās*, and, among these, in the *Shrimad Bhāgavata*, *Skandha*, &c., v. *Adhyaya*, 24, 25, 26, (See Burnouf's translation of ditto). Wilson's *Vishnu Purāna*, 1st Edition, page 212.

<sup>2</sup> The words in italics in the parentheses here and everywhere in the quotations are my own.

a sign and memorial that man is to be regenerated, "and so forth."—(See *Heaven and Hell*, No. 329.)

Here Swedenborg gives his correct view as to the efficacy of the rite of baptism. Further, he goes on to tell you how the infants fare after they have died.

"When infants die" (says he) "they are still infants in the other life. They possess the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in rudimental states introductory to the angelic; for infants are not angels, but become angels. Every one on his decease is in a similar state of life to that in which he was in the world; an infant in a state of infancy, a boy in a state of boyhood, and a youth, a man, or an old man, in the state of youth, of manhood, or of age; but the state of every one is afterwards changed. The state of infants excels that of all others, because they are in innocence, and evil is not yet rooted in them by actual life; for innocence is of such a nature that all things of heaven may be implanted in it, because innocence is the receptacle of the truth of faith, and of the good of love."—(*Heaven and Hell*, No. 330.)

How sound and reasonable this view is. He then goes on to describe the state in which infants are placed, and the treatment they receive at the hands of their guardian angels.

"As soon as infants are raised from the dead," says Swedenborg, "which takes place immediately after their decease, they are carried up into heaven, and delivered to the care of angels of the female sex, who in the life of the body loved infants tenderly, and at the same time loved God. Since these angels when in the world loved all infants from a sort of maternal tenderness, they receive them as their own; and the infants also, from an affection implanted in them, love them as their own mothers. Every female angel has as many infants under her care as she desires from a spiritual maternal affection," &c. &c.—(*Heaven and Hell*, No. 332.)

What affectionate father, or tenderly loving mother, would not feel delighted at this happy state of their departed children, when they are thus assured that their little ones are placed under the motherly care of female angels, loving both children and God. Oh, the very idea is full of raptures !

Swedenborg has devoted a whole chapter to the subject of the children's treatment, pastimes, and education in heaven, up to the time they are grown up and perfected into full-grown angels.

Let us now hear what he has to declare concerning the heathens and gentiles who die beyond the pale of the Christian Church, and see how perfectly his declaration is in harmony with our intuitive knowledge, and with the wisdom and mercy of the great Heavenly Father of mankind.

"It is a common opinion," says Swedenborg, "that they who are born out of the Church, and are called heathens or gentiles, cannot be saved; because they do not possess the Word, and thus are ignorant of the Lord," (*but this is no fault at all of the heathens, but, according to the opinion of such thinkers, if accepted, of the Lord himself, in having thus kept them ignorant*), "without whom there is no salvation; but it is certain that they may be saved, because the mercy of the Lord is universal, and extends to every individual" (*no doubt of it*); "because they are born men as well as those who are within the Church, who are respectively few, and because it is no fault of theirs that they are ignorant of the Lord." (*I can make no distinction between the pride of some Christians on this score that they belong to the Church of God, and that of the Jews and the Pharisees in the Old Testament, who believed that they were the only chosen people of God, and the rest of the world, whom they called Gentiles, were not the objects of His equal care and mercy.*) "Every one who thinks from any measure of enlightened reason may see that no man is born for hell, because the Lord is love itself, and



His love consists in being willing to save all; and therefore He has provided that all shall have some kind of religion, and thence acknowledge a Divine being, and possess interior life; for to live according to religion is to live interiorly, because then a Divine being is respected, and so far as he is regarded man does not regard the world, but removes himself from the world, and consequently from the life of the world, which is exterior life." (This is a sound, reasonable, and universally acceptable doctrine.)—(*Heaven and Hell*, No. 318.)

Then Swedenborg goes on reasoning very cogently, showing in the relation of his vision of heaven that good and pious heathens have as easy an entrance into heaven as the good and pious Christians themselves; of course, after their being perfected in the knowledge of the Lord, and of His unalterable mercy in having so far condescended as to have assumed the form of a man on our earth, to show to the whole human race the way of salvation,—a fact on which most of the Christians have but a vague and imperfect notion. In one place in the same chapter, Swedenborg says, and says not without sufficient reason, that the Gentiles of the present day enter heaven more easily than Christians themselves, in accordance with these words of the Lord in Luke:—"Then shall they come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. And, behold, there are last—who shall be first, and there are first who shall be last." (Chapter xiii. 29-30.) In these words, and in fact in the whole description of his *Heaven and Hell*, Swedenborg appears to me to have actually taken away the very sting out of the dread of eternal punishment, which the preaching and writing of a great body of the Christian clergy appears to inflict on the whole of heathendom, and on by far the greatest portion of Christendom; for according to their teaching no one shall be saved except those few who con-

form themselves to the dogmas of their respective Churches. Strictly speaking, according to the spirit of Protestantism, the whole of the Roman Catholic world, and, according to the Church of Rome, the whole of the Protestant world, as heretics, and to both, the whole of the still wider world abroad, as infidels and heathens, are indiscriminately destined to everlasting perdition ; with this exception, that the Romish Church offers a kind of respite in the shape of their purgatory, in which their opponents might take breath, and repent of their folly, while Protestantism peremptorily demands of you an unconditional surrender. In this dilemma the Church of the New Jerusalem appears to me as coming forward for our rescue, showing us the true state of things ; by offering for our consideration both sides of the question, very fairly and reasonably, that we may with alacrity enter on the long but narrow path upwards, which ultimately leads us to heaven, there to enjoy all the degrees of a blessed and happy life, and also to shun the short but broad path downwards, which leads us—if our nature be so incorrigibly perverse as not to be reclaimable even in the spiritual world—to hell, which such nature rightly deserves, there to delight in all sorts of evils, and suffer the miserable consequences of such evils. On this subject of vital importance Swedenborg's last observation, with which he concludes the section of his book on hell, concerning man being in freedom by virtue of the equilibrium between heaven and hell, appears to me to be worth studying.

## IV.

## THE DOCTRINE OF JUSTIFICATION BY FAITH AND CHARITY.

THIS is a question concerning which the ancient Fathers, and the modern learned divines and prelates, have been wrangling and disputing for ages, without as yet arriving at a satisfactory conclusion. Some give great preponderance to faith, and even go the length of asserting that faith alone can save man irrespectively of charity; while others take the opposite direction, and insist on the efficacy of charity alone in the realisation of that end, independent of faith. Now, in the strict and rigid analysis of the idea with which the word faith is ever associated, if not in the highest and most cultivated minds, at least in the mind of the bulk of the people, we invariably detect no other element than that of an unqualified reliance on the will of God for the salvation of their individual soul; and in the case of the faith school of the Christians, on the full efficacy of the blood of Christ in washing their souls quite clean of whatever sins, however heinous, with which they may have been polluted. The fervour of their idea of faith not unfrequently raises them to such a high pitch, as to inspire them with a firm and unshaken belief that there is no sin so great, committed by such a frail being as man, which the unbounded mercy of God, and the precious blood which the beloved Son of God, in whom He is always well pleased, has shed for the redemption of sinners, is not able to wash out. They studiously refrain themselves from entertaining any consideration, even of the inevitable sub-

ordinates according to their own notions, viz.—repentance and charity, lest these might disturb the sweet serenity of their minds, engendered by their firm belief in the efficacy of faith, and faith alone.

On the other hand, there are disputants on the opposite side, who in their advocacy of the omnipotence of charity so subordinate faith as to deny it altogether any share in the salvation of the human soul. They aver that charity cannot but flow from the purity of the heart, and from love to one's neighbour, which ultimately resolves itself into love to God, which they consider to be another expression of faith in God; for they allege that faith in God without charity is no faith at all, it is a misnomer. They therefore concentrate the whole of their idea into the efficacy of the act of charity alone in bringing about the salvation of the human soul, as is universally acknowledged even by the heathens, and, moreover, taught by the philosophic Apostle St. Paul, when he said, "Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing;" and so forth.—(1 Cor. xiii. 1-2.) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And this commandment have we from him, "That he who loveth God loveth his brother also."—(1 John i. 20-21.) This last verse undoubtedly means that to love one's brother—*i.e.*, one's neighbour—is inseparable from loving God.

Now, in the settlement of this great question, Swedenborg has most conveniently and lucidly shown that faith and charity can never be separated. The connection of both is vital, and cannot be severed, any more than branches from

the stem of a tree, and then to expect each separately to yield the fruit. Faith, strictly and truly speaking, is doing charity from love to God, fully believing that such an act pleases Him; and charity is loving God by means of good acts, which, in the aggregate, constitute love to truth and love to God, which is faith itself. This is the pith and quintessence of the doctrine of the New Church, as is elaborately, and at the same time very lucidly, set forth in its universal theology, on the articles of faith and charity, which I consider to possess a great claim on the attentive perusal of every reader who seeks after truth, and who wishes for a most satisfactory solution of a question which has been a subject of theological controversy for centuries, and which still occupies the thoughts and attention of many writers on the various controversial points in divinity.

"It is a certain truth," says Swedenborg, "that faith and charity cannot be separated consistently with man's enjoyment of spiritual life and his consequent salvation." (*Mind these last words of Swedenborg in this quotation.*)

"This is a proposition so clear and self-evident that it requires neither depth of judgment nor the advantages of learning to see and comprehend it. When we hear it asserted, *He that leads a good life and believes aright will be saved*, who does not acknowledge the truth of the assertion by a kind of interior perception, and a consequent assent of the understanding? And when we hear it asserted, *He that believes aright, and does not lead a good life, will also be saved*, who does not reject the assertion, it being just as offensive to the understanding as dirt is to the eye into which it falls? Every person in such a case is immediately led, by an interior perception, to reflect thus within himself. How is it possible for any one to believe aright who does not lead a good life? And what is his belief in such a case, but as a painted figure of faith, and not its living image?"

"In like manner, when we hear it asserted, *He that leads a*

*good life, although he does not believe, will be saved*, does not the understanding see, perceive, and think, while it considers this proposition, that there is an incoherence in it? To lead a good life is to live from God, since all good which is really so is from God; what, then, is a good life unattended with faith, but like clay in the hand of the potter, which cannot be formed into any vessel of use in a spiritual kingdom, but only in a natural kingdom? Moreover, who does not see the contradiction contained in each of those two propositions, first, *He that believes and does not lead a good life will be saved*; and secondly, *He that leads a good life and does not believe, will be saved*? Now, as the nature of a good life, which is the life of charity, is at this day understood and yet not understood—being understood in a natural sense, but not in a spiritual sense—we will consider the subject of charity in a series of distinct articles.”—(*True Christian Religion*, No. 393.) Thus Swedenborg goes on giving, one after another, his clear views regarding the various aspects into which charity could be presented in the light of the numerous relations in which we stand to our neighbour, having full bearing on the great question, how each of those relations is connected with the due discharge of the duties which we owe to our Maker, and with our future prospects in the next world. I cannot conclude my whole sentiments on the much-controverted subjects of faith and charity without furnishing my readers with the following extract from the same book, showing thereby how strongly they are corroborated and enlivened by the summing up by an angel of the various opinions given on this subject in the world of spirits by those who had held them fast when they were living in this world, in one of the numerous *Memorable Relations* with which the inspired author furnishes us in that book.

“The miserable desolation of truth and the theological leanness which at this day prevails throughout the Christian

world were clearly discovered to me," says Swedenborg in his seventh *Memorable Relation*, "by the conversation of many of the laity and many of the clergy in the spiritual world. Among the latter particularly there is such a poverty and barrenness of spiritual knowledge, that they know scarcely anything but that there is a Trinity of Father, Son, and Holy Ghost, and that faith alone saves, together with some historical facts related by the Evangelists of the Lord Christ; but other truths which the Word, both of the Old and New Testament, teaches respecting the Lord, as that the Father and He are one; that He is in the Father and the Father in Him; that He has all power in heaven and in earth; that it is the will of the Father that men should believe on the Son, and that all who believe on Him have eternal life; with many more truths to the same purport. These truths are as much unknown and hidden from them as things that lie at the bottom of the ocean, or even in the centre of the earth; and when such truths are produced from the Word, and read to them, they stand like people that hear and yet do not hear, and their organs of hearing are not more deeply impressed by them than by the whispers of the wind or the sound of a drum. The angels, whom the Lord at particular times sends to visit the Christian societies in the world of spirits under heaven, are much grieved to observe such dullness and darkness prevailing on subjects which concern salvation, and compare Christians in such circumstances with parrots that have learned to talk; they also affirm that the learned among them have no more understanding in spiritual and divine subjects than so many statues. Some time ago a certain angel related to me" (says Swedenborg) "the particulars of a conversation he had with two of the clergy, one of whom was principled in faith separated from charity, and the other in faith not separate. 'Friend,' said he to the first, 'who are you?' He replied, 'I am a Christian of the Reformed Church.' 'And what is your doctrine,

and your religion grounded on that doctrine?' He replied, 'Faith.' 'And what,' said the angel, 'is your faith?' He answered, 'My faith is that God the Father sent His Son to take upon Him the curse entailed on all mankind, and that in consequence thereof we are saved.' The angel questioned him further, 'What do you know besides respecting salvation?' He replied, 'Salvation is effected by that faith alone.' He then asked, 'What is your notion of redemption?' He answered, 'It was wrought by the passion on the cross, and the merit thereof is imputed by means of that faith.' 'And what,' said he, 'is your notion of regeneration?' He answered, 'This also is effected by that faith.' 'What,' said he, 'is your notion of love and charity?' 'These likewise are involved in that faith.' 'What is your opinion of the commandments of the Decalogue, and of the other contents of the Word?' He replied, 'They are all included in the above faith.' 'Then,' said the angel, 'you do not think it is necessary to do anything?' He answered, 'What should I do? I cannot do good, which is really good, of myself.' 'But,' added the angel, 'is it not equally impossible for you to have faith of yourself?' He replied, 'That is a business I never inquire into; it is enough for me that I have faith.' Lastly he asked, 'Do you know anything further concerning salvation?' He answered, 'What further remains to be known, when faith alone communicates salvation?' Then said the angel, 'Your answers resemble the music of a performer who can sound but one note of his instrument; faith is the only note you strike; but if this is all your knowledge, you know nothing; go therefore, and visit your companions.' He accordingly departed, and found them in a desert place, where there was no grass; and enquiring into the reason of it, he was informed that the people who dwelt there had nothing of the Church among them.

"The conversation of the angel with the other clergyman,



who conjoined faith with charity, was to this effect: 'Friend,' said he, 'who are you?' He replied, 'I am a Christian of the Reformed Church.' 'What is your doctrine, and your religion derived from it?' He answered, 'Faith and charity.' 'These,' said the angel, 'are two?' He answered, 'They admit of no separation.' 'What,' said he, 'is faith?' He replied, 'To believe what the Word teaches.' 'And what,' said he, 'is charity?' He replied, 'To do what the Word teaches.' The angel then said, 'Have you barely believed what you have read in the Word, or have you also done and practised it?' He replied, 'I have also done and practised it.' The angel of heaven then looked at him, and said, 'My friend, come along with me, and take up your habitation in our society.'"—(*True Christian Religion*, No. 391.)

Now, what rational man, whether a heathen or a Christian, would not concur in these views of Swedenborg, corroborated as they are by such edifying illustrations drawn from his personal knowledge of the spiritual world, as evinced in his *Memorable Relations*. Numbers 389 and 390 are devoted to the subject of faith, and claim particular attention of such of our readers as may feel interest in the true exposition of the doctrines of faith and charity.

## V.

## THE DOCTRINE OF THE RESURRECTION.

WHEN I was a schoolboy, and had for the first time learnt from the mouths of Christian missionaries in this country the doctrine of Universal Resurrection, when (said they, and it is to this day believed by all the Christians) at the sound of a trumpet blown by an angel, all the dead of this world would rise up, each in his own body, to be judged and to receive according to his works—that is, according to the manner in which he may have led his life in this world—his last sentence at the great Divine tribunal; those who have led a holy and pious life, and have had their faith in the Lord Jesus Christ as their Saviour, would be received by him, and would go to heaven; while those who have led a sinful life and have not believed in Him as their Saviour would be damned to eternal misery and punishment; though young, as I then was, I could not help trembling and shuddering at the very idea of such an awful tribunal, from whose sentence there was no other escape whatever for sinners. But this consideration I shall reserve for another article, which is immediately to follow this. Herein I shall limit my observations to the doctrine of the Resurrection only, as prevailing amongst and believed in as one of the articles of faith by almost all the Christians. Though I then had not the knowledge even of the very rudiment of the science of chemistry, I could easily see, on the very face of the doctrine of such a resurrection of the same identical body of the dead as was taught by the missionaries, the impossibility of such an occur-

rence taking place in the literal sense in which it was understood and believed. I therefore asked them, how could the bodies of the poor Hindus who burn their dead, and of other nations who dispose of their dead in some other way, rise? How will it be with Christians themselves whose bodies have been thrown into the sea, or devoured by the fish or by other carnivorous animals? They said that though burnt and otherwise disposed of, the atoms of the bodies were not to be understood as totally annihilated. These could be gathered and formed into the bodies from which they were exhaled and evaporated. How this could be done was a mystery which they confessed it was beyond their power of understanding to explain; and this was the very way in which they said God wished to tax our faith. Our faith must therefore humbly submit to the doctrine which God teaches in his Book, and it did not behove us to be overwise by making scrutiny into the depth of Divine mystery. We could no more know, they said, how our body was to rise up again than we could know how it was formed in the womb.

With all these teachings, the question of resurrection was but too hard a nut for me to crack; a great puzzle which defied all my subsequent knowledge of chemistry, and what I knew regarding the formation and sustenance of living bodies, and their ultimate dissolution into their elementary atoms. It is true, and I fully believe, that no atom of matter whatever is ever annihilated or utterly lost. Physical science reveals to us at the same time the great truth that an atom is for ever and without end undergoing perpetual combination and decomposition in its everlasting peregrination through this world of matter. Under this peculiar law of nature we can well imagine that a part of the skull-bone of an African might, in all possibility, form part of the knee-bone of a Hindu or a German, and the haunch of an English cow, in its metamorphoses *ad infinitum*, might participate in the formation of the beautiful face of a Brahmani girl, if her

father or mother, under their present English education, leaving their ancestral prejudices aside, were supposed to be freely given to the eating of English biscuits or drinking rich champagne. Nay, physical science goes still further, and reveals to us the wonders of the sustenance even of our living bodies. We are told that every particle of our own living bodies is being constantly disunited, and exhaling in various forms, its place is being supplied by a new one; so that, strictly speaking, and how very marvellous it is even to conceive, it is not the same identical body which we have at this very moment that we had a few years ago. The body in childhood is completely metamorphosed when it attains its full youth, and the youthful body is entirely changed in its green old age. The very bones, the solid interstructure of our body, are then attenuated and become fragile. With this knowledge of physicial science, it cannot for a moment be conceived that the self-same physical body can arise on the day of the last resurrection—a supposition quite contrary to all our knowledge and experience of the physical world around us. I had therefore fully made up my mind on this point, that it could not be other than the spiritual body which is known to the Hindu psychologists under the term, which is in the mouth of every Brahmin, viz., the *Sūkshma* or *Līṅgadśha*, the subtile or typical body enclosed in the *Schīla-deha* or *Sarira*, the gross material body. This fact is so well known to the Hindus, at least traditionally, that there exists not the shadow of a doubt in the mind of any Hindu as to the mention of its existence in his religious and philosophical books. But, like all other men, the Hindus cannot comprehend how another body could exist within the one which they see and feel, and in which alone they perceive that all the sensations and the affections inhere.

It is said in the Bhagvadyítá—no doubt alluding therein to the numerous peregrinations of the soul through innumerable varieties of bodies before it could attain the final

beatitude—that as a man changes his old clothings for the new ones, so he puts off these old bodies and takes new ones. Even the Hindu goes much farther. In his books on the Vedānta and the Yogashastras, there are to be met with distinct rules laid down for the discipline of the soul spiritually, while it is imprisoned in this body of flesh, how to attain to the different stages of spiritual existence independent of the influence of the physical or corporeal body. The Hindus have hundreds of such books and songs in all their sacred and vernacular dialects, in which the saints, who have attained to such a state of abstract and detached existence in their own mortal bodies, have in their transports most joyfully and rapturously described their own experience on this score. This subtile body, being altogether removed from the sphere of the physical laws, could rise and live *at libitum* at the Divine will.

This secret being not generally known to the bulk of the Christians, with the unequivocal exception of the modern spiritualists, they, as a matter of course, supposed that it was the self-same body of the flesh which would arise at the resurrection; and this belief was strongly and indubitably corroborated by the fact, as related in the plain language of Scripture, that Christ arose in the same body on the third day, and gave proofs of it to his disciples after his own resurrection, not knowing thereby how clearly the Lord showed that there existed inside the physical a subtile or spiritual body, answering all the purposes of the former, in which he had himself appeared and gave proofs of it to his disciples, and to the world at large, to the great glory of God the Father, who thus, through the Son of Man, gave ocular demonstration of this marvellous fact, which had hitherto been quite hidden from the corporeal eye of man,—testifying thereby, no doubt, the grand and sublime truth of the salvation of man revealed by Jesus Christ.

Such had already been my conclusion on the subject of

the resurrection as understood by a great body of the Christians long ere I opened the book of Swedenborg or even heard his name. How beautifully, and most reasonably too, Swedenborg has described and illustrated his doctrine on this subject, which appears to me to be not only quite conformable to reason, but quite in response to the cravings of the human heart and soul. I have seen and read all the views propounded in detail on this subject in several works and periodical magazines (*The Intellectual Repository*)<sup>1</sup> emanating from the body of the Church of the New Jerusalem.

Swedenborg says (*Heaven and Hell*, No. 445) that "When the body is no longer capable of performing its functions in the natural world, corresponding to the thoughts and affections of its spirit, which are derived from the spiritual world, man is said to die, and this occurs when the respiratory motions of the lungs and the systolic motions of the heart cease. Nevertheless man does not then die, but is only separated from the corporeal frame, which was of use to him in the world, for the man himself lives. It is said that man himself lives, because man is not man by virtue of the body, but by virtue of the spirit; for it is the spirit which thinks in man, and thought, together with affection, constitutes the man. Hence it is evident that when man dies he only passes from one world into another, and on this account *death*, in the internal sense of the word, signifies the resurrection and continuation of life."

"The inmost communication between the spirit and the body," says Swedenborg, "exists in the respiration and in the motion of the heart; for thought communicates with the respiration and affection, which is of love with the heart." This assertion seems to me to be quite borne out by the fact of the great stress being laid on, and the almost celestial value attached to, the breath inhaled and exhaled from the human nostrils by the Hindu Yogis, who know how to bring

<sup>1</sup> Of this periodical I happened to see but two numbers only.

the breathing under subjection,—a process technically called by them *Pranáyāma*,<sup>1</sup> by means of which great spiritual achievements are said to be attainable. These are read, heard, and sung almost daily by the begging minstrels in the streets of every town and city in India. One Indian saint has exclaimed in his song that one human breath is worth the value of the three worlds. Sheikh Saádi, in his very popular book called the *Gulistan* or “*Rose Garden*,” with which every Persian scholar begins his study of the Persian classics, opens the first lines of his preface in the following strain of eulogy on human respiration:—“Thanksgiving is due to that most exalted and glorious God, whose worship is a cause of approximation [to him], and gratitude to whom is an increase of blessings. Each breath inhaled is a prolonger of life, and when it is again breathed out, it becomes an exhilarator of our existence. Accordingly, two blessings are at hand in each breath (*i.e.*, inhalation and exhalation), and to each blessing gratitude is due.”<sup>2</sup>

There are numerous other coincidences of sentiments equally wonderful found between those given out by Swedenborg in connection with the subject of the resurrection, and those which I might quote from the *Upanishads*—the theosophical part of the Vedas—bearing on the various points of his amplified illustrations. But fearing that this article may thereby be prolonged beyond the limit which I can conveniently assign to it, I shall confine myself to only one or two more quotations. In one place Swedenborg calls the respiratory motion of the lungs and the systolic motion of the heart as the very bonds on the breaking of which the

<sup>1</sup> On this subject a host of treatises are found written in the sacred and popular languages of India; but those who may feel inclined to know something more, may refer to Professor H. H. Wilson's translation of the Vishnu Purána, 1st edition, page 653.

<sup>2</sup> I, for my part, cannot help considering the respirations in animals in the light of a link which connects them to the material and the spiritual worlds.

spirit, he says, is left by itself. Both in the *Katha* and *Manduka Upanishads* the same idea is expressed as regards this bond, which, in these sacred treatises, is called the *Hridayagranthi*, or the knot of the heart, which, when wholly unloosened or cut asunder, as it is said there, by Divine knowledge, leads the mortal man, according to the former (Swedenborg) to immortality; and according to the latter (the Hindus), on seeing that which is anterior and posterior—the Alpha and Omega—the knot of the heart is cut, and all the former doubts are (also) broken—vanish at the same time. The two seem to me here only to alternate the cause and the effect.<sup>1</sup> Swedenborg further declares:—

“It was told me afterwards that the spirit of man is held in the state of thought in which he (the dying man of whom he speaks here) was at the hour of death.” One can see a counterpart of this idea in the sixth verse of the eighth chapter of the *Bhagvadgītā*, in which it is said that whatever idea a dying man entertains (in his mind) at the last moment of his leaving this earthly tabernacle, the same is to be realised to him, &c. (in the life to come).<sup>2</sup>

In another place, Swedenborg, according to his new doctrine concerning the science of correspondences, in which the ancient Aryans of India seem also to have had some insight, considers the human heart to signify love; and love and wisdom, according to him, being the two constituents of life, which is the image or gift from God, whom the Aryans represent under the solemn appellation of *Satyajnyānānda* (the truth, wisdom, and love or joy), the heart may fairly be said to represent by metonymy the seat of that life. Now, in order to corroborate this statement of Swedenborg, we shall refer to the

<sup>1</sup> The original in Sanscrit stands thus:—*Bhidyatē hridayagranthi schhidyante sarva saṁsayāḥ; nasyanti tasya karmāṇi tasmin dṛiṣṭē parāvarē.*

<sup>2</sup> The original is thus worded in Sanscrit in the *Bhagvadgītā*:—*Yam yam vāpi smarau bhāvau tyajatyantē kalāvaram tantamavaiti kauntēya sadā tadbhāva bhāvitaḥ.*—(*Bhag-Gita*, chap. viii. v. 6).



theo-philosophic part of the Vedas again to find out a counterpart of this idea, and there we meet it exactly in the same terms. Heart is represented by the Aryan saints as the seat in which resides the life (soul), or image of God, of the size of the thumb, brilliant as the sun, and endowed with will and individuality; also with the qualities of the intellects (Bhuddhi), and soul (Atmá), in which also is discerned something else of the size of a pin.<sup>1</sup> Is this not a very marvellous coincidence between the two thoughts, one emanating from a modern divine, a writer in Sweden, and the other from ancient India? as if there had been some strange and mysterious inter-communication between the men of our planet and those of another.

By my allusion to such remarkable coincidences of views between Swedenborg and the Indian writers, I mean only to strengthen the position of the Swedish divine, who appears to me to have thrown such a flood of new light on the true doctrine of Christianity, as to render it hardly otherwise than universally acceptable to the wide world; but whom, I regret to learn, the wide Christian world outside suspects to be an impostor or a dreamer.

I have read the whole exposition on the subject of Resurrection in the Rev. S. Noble's *Appeal*, in which one whole section, occupying not less than eighty pages of that closely printed book, is entirely devoted to that interesting subject. It is with peculiar pleasure that I now bear my humble but full and cordial testimony that I have never seen a more lucid and rational view taken of the subject by any writer who has fallen under my observation. It is worthy of the perusal of every thinking person. In his whole argument the reverend author appears to me to have in great measure more

<sup>1</sup> Angushtha mátro ravitulyurupah  
Sankalpáhaukára samanvito yah  
Budhergunénátmaguné nachaiva  
Arágramátropyaparopi drishtah.

*Svata Upani Adhya 5.*

than anticipated all the objections which I could bring to bear on the subject. I have as usual made marginal notes on all the passages which struck me most. I shall be quite content here by quoting one of my notes. At page 80 the writer, in order to show the fallacy of the general opinion prevailing among Christians on the doctrine of Resurrection, amusingly quotes the following pathos expressed by Dr. Young in his celebrated poem *The Last Day* :—

“ Now monuments prove faithful to their trust,  
And render back their long committed dust :  
Now charnels rattle ; scattered limbs and all  
The various bones, obsequious to the call,  
Self-moved, advance ; the neck, perhaps, to meet  
The distant head ; the distant legs, the feet.  
Dreadful to view, see through the dusky sky  
Fragments of bodies in confusion fly,  
To distant regions journeying, there to claim  
Deserted members, and complete the frame.”

On this and the three other small quotations from the same poet which follow the above, our author puts the following short but comic interrogation :—“ If the body is to rise again, all this is sober fact. But how monstrous does the scene appear when thus faithfully depicted. Had the description been intended for burlesque, how could its ridicule been made more poignant ? ”

On this my own remark runs thus :—O Prejudice and Education ! what wonderful power ye possess over the reason and wisdom of men, even of wise men.

On reading the quotation from Archbishop Tillotson—page 84 (*Noble's Appeal*)—I had made the following note in pencil :—It strikes me that even the great doctors of divinity in Europe, when arguing on some subtle or intricate points in a religious dogma, resort to the same absurd way of argumentation as some Pundits of India in establishing the superiority of the Gopiehaudana (a kind of earth used by the Vaishnavás) over the ashes used by the Saivas in bedaubing their bodies. —(See *Sankaraviáya*, Calcutta edition).

## VI.

## THE DOCTRINE OF THE LAST JUDGMENT.

IN the preceding article I made at the outset a passing allusion to the doctrine of the Last Judgment as found prevailing among Christians, regarding which most fantastic and extravagant notions are entertained by the clergy, and preached to their congregations. The doctrine on this subject is based on Matthew xxiv. 29, 30, 31, and similar passages, in which Christ is said to have predicted concerning the consummation of the age His own second Advent, the successive vastation of the Church, and the Last Judgment. The difficulty on this, as on many other points, lies in the true and correct apprehension of the spiritual sense, which lies deeply concealed in the literal language of the Scriptures, and which the voluminous and elaborate *Arcana* of Swedenborg has now, for the first time, unveiled to the world. Swedenborg opens his *Heaven and Hell* (No. I.) with the common idea concerning the Last Judgment held throughout Christian countries, and said to be based on the literal sense of the passages above alluded to. He then continues, by unfolding the spiritual and real meaning which lies deeply buried in the sense of the very words which constitute those passages. Nothing can be more vague and incomprehensible to the human mind and reason than the idea of waiting till after the lapse of ages and ages for the advent of the Day of Judgment, at which every human being that has died and left his earthly tabernacle on this our globe is expected to rise in that identical body to receive his sentence at the mouth of the Divine Judge.

Hardly can I reconcile myself to the conception that the dissolution of this our little globe, insignificant as it is in the vast universe, is necessarily to be accompanied with the devastation of the whole fabric of the universe itself; when we know that, even if the sun itself were to be extinct tomorrow, with the host of its planetary system, the loss would scarcely be perceptible by an inhabitant of the nearest star. As regards the state in which the human soul is to exist during the vast and inconceivably procrastinated interval between her departure from this world and her next appearance after resurrection, the question is left to lie completely shrouded in profound mystery. In the *Shrimad Bhāgavata* (Shloka 76, chapter 39, Skauda 4), in describing the state of the life of any creature at the time of its death, the author compares it to that of a worm crawling on the leaf of a tree, which it never completely abandons till it has placed its fore legs on another leaf: in the same manner, it is said that a dying creature never leaves the total sense of its former body until it has completely grasped a new one. This appears to me to be a more rational view of the question raised in this and the preceding article than the vague expectation entertained by a vast majority of Christians on these points. Just see here the contrast of the two popular views held by Christians and Hindus on this most momentous question. The former assign to it an inconceivably vast interval of torpor, while the latter, intolerant of such state of torpidity, cut the Gordian knot at once, by giving it no moment of rest during its long peregrination until it has attained its final absorption into the great fountain of life—the Godhead, which they believe to be the highest state of beatitude. While my opinion was thus fluctuating, and, in the philosophical view of the question, was more inclined to the doctrine of the sages of India, I fortunately came across the most felicitous enunciation of the New Church on this momentous subject. Here I clearly

detect an announcement of views breathing full sympathy with the impatience on this point evinced by the sages of India. In this similitude I found no interval of dormancy ascribed to the human soul by the New Church, but it is happily then and there conveyed into the eternal world; nay, this destination itself is represented by Swedenborg in the light of the immediate realisation of the laws of the Divine Judge with respect to the departed associating each with his like. I must humbly confess here that Swedenborg has happily, and with a consolation peculiar to his doctrines, dwelt on many points which have made a vivid and deep impression on my mind; and I have no doubt that they will do the same on those who will, without any bias, read and study them.—(*Vide Heaven and Hell*, No. 312.)

The Rev. S. Noble is, in my opinion, quite justified, at the outset of his section on the doctrine of the Last Judgment, as prevailing among Christians of all other denominations, in rebutting the objection raised to the first issue advanced by the opponents of the New Church, on the ground that even the Mahomedans and heathens could be brought to the aid of their own views. But on this point I can bear my own testimony, and add that neither of these—that is, the Mahomedans and heathens—are known, as far as my knowledge goes, ever to entertain the idea of placing the scene of the Last Judgment in the natural world. The *Puránas* of the Hindus do indeed contain a description of the Court of Yama (God of Death), or, as called in his capacity as a judge—corresponding in this respect to Rhadamanthus of the Greek mythology, sitting over the future destinies of the dead—the Dharma Rajah (King of Justice), with his large staff of executive officers. NO HINDU HAS EVER IMAGINED THE SCENE OF SUCH A COURT IN THIS OR ANY OTHER MATERIAL WORLD. The placing of such a scene in the natural world, as is believed by Christians in general, is quite a new and inconceivable idea, which a Hindu can hardly reconcile with his previous

religious training. So that if the anti-Swedenborgians expect any aid from the heathens on this point, it will, I am afraid, be seriously to their own disadvantage.

The Rev. S. Noble's long quotations from several English poets, descriptive of the great universal catastrophe on the Day of Judgment, with his gently ironical observations, appear to me to be very amusing, and at the same time very instructive indeed.

The reverend author fully commands my unqualified assent to all the objections taken by him to the common idea of the Last Judgment prevailing among Christians, in which I am glad to notice that he appears to have more than anticipated me already. His full and learned exposition of the views of Swedenborg on this doctrine, including his masterly refutation of the common notion regarding the appearance of the Lord in the clouds at the Last Judgment, appears to me to be not only quite in harmony with reason and the merciful dispensation of God towards his creatures, but as ancillary to the claims of the Bible as the inspired book. In the fourth section, which is devoted to the dispelling of the popular delusion in respect to the intermediate heaven, or rather the place of abode of the soul awaiting the Last Judgment, as was believed and described by the ancient heathens and Jewish writers, and also by the earliest Fathers, such as Justin Martyr, Irenæus, Tertullian, Augustine, and others, under the names of *Hades* and *Inferi*, the Rev. Mr Noble very properly comes forward to restore the ancient belief, which the modern reformed writers appear to have altogether discarded, along with the Romish purgatory, and to place it on a very rational foundation in the doctrine of the New Church. The belief of the sages of India, I attest, is greatly in support of the views of my friends the Swedenborgians on this point. The intermediate world of spirits, which is described by them so vividly in their doctrines as a training school of the soul for its introduction into heaven or its fall

into hell, and as the scene of the Last Judgment, strongly coincides with the Hindu Pitriloka (the reign of the ancestors), and with Balis Pátála, which is jealously guarded by Vishnu himself. It is a matter of delightful interest to me that the fundamental ideas underlying the mythological traditions of the great nations of antiquity, while differing so widely from each other in their details, should be substantially the same; and I cannot account for this coincidence unless it be ascribed to the fundamental truths which the New Church is now expounding to the world.

The above assertion is further strongly corroborated by the the new and manifest fact which is now brought to our view by the New Church, that the last general judgment was accomplished in the spiritual world in the memorable year 1757. The effects of that great work have been most amazingly perceived and felt on our globe since that period. Though I have my serious doubts as to how far Christendom outside, and the world around, will subscribe to the truth of this bold assertion, yet I for my part must confess that I feel as strongly inclined to the belief, as the majority of Christians might feel repugnant to entertain such a heretic idea. Believing, as I had long before even I heard the name of Swedenborg, that the natural world in which we live was no more than an outward phenomenon of the spiritual world inside, from which it is incessantly receiving all its physical and moral forces, I am more glad now to see the confirmation of my own view, which I had obtained partly from my studies of the ancient philosophical doctrines of my own countrymen, and partly from my personal reflections on the subject, in the development of the startling doctrine of the New Church to which I have now adverted.

In his long enumeration of the wonderful events and discoveries in the arts and sciences which have taken place since the memorable year 1757,<sup>1</sup> indicating a great revolution

<sup>1</sup> See Noble's *Appeal*, seventh edition, page 172.

such as had not been experienced for many long centuries before, tending to enhance the comfort and happiness of man, the reverend author seems to have omitted the important fact of the acquisition of my country by the British, the most valuable and brilliant jewel which has adorned the crown of Great Britain,—a fact pregnant with unspeakable advantages to both the countries. The success of the British arms at the battle of Plassy, which occurred on the 23d of June in the year 1757, under the then Colonel Clive, laid the first strong foundation of the British Empire in India. And if there is a manifestation of the hand of God in history, as I undoubtedly believe there is, nothing to my imagination appears more vivid and replete with more momentous events, calculated for the mutual welfare and good of both the countries, than this political union of so large, important, rich, and interesting a country as Hind in the farther south-east, with a small but wisely governed island of Great Britain in the farthest north-west, an imaginary line of juncture passing over the whole continent of Europe and Asia, leaving at one of its farthest extremities Sweden and Norway, and at the other China and Japan only. I cannot but view this event of 1757 as the one which, in the hand of God, linked the eastern and the western hemispheres in all their vital interests, making India the central point of such a union; the fulcrum on which their future destinies are made to hang and move to what purpose He only knows who is sitting omniscient on His throne in heaven, but undoubtedly to His own benevolent ends. The truth of this assertion cannot but become almost self-evident to every reflecting mind which shall pass a surveying glance over all the political, intellectual, and moral changes—I may say revolutions—which have taken place in all the countries and kingdoms of Europe and Asia, and particularly in the immediately linked England and India, within the last century, commencing with that memorable and momentous year.



The Rev. Dr. E. B. Pusey, who has, by his eloquence, devotion, and piety, striven hard during the last half century to give a lively and animated turn to the religious feelings of the Church of England, even at the risk of being singled out as a great schismatic, in his *Parochial Sermons*, while dwelling on the text, "Many be called but few chosen," has well depicted the state of Christendom during the middle ages. In describing the meanness, abomination, and gross sensuality of the Christian Church, commencing from the 900th year of the Redeemer, he gives a long quotation in the shape of a footnote from *Baronius*, which is worth studying as a part of the Church history of the middle ages.

Baronius, himself a Cardinal of the Church, and almost Pope, says—"A.D. 900. We are now at the beginning of the 900th year of the Redeemer, wherewith also beginneth a new century, which from its hardness and unproductiveness in good is wont to be called *an iron age*; from the hideousness of the evils it poured forth *leaden*; and from its poverty in writings *dark*,—standing at whose threshold, by reason of the exceeding crimes which at its doors it was just now our lot to look upon, we have judged it needful, before proceeding further, to forewarn the reader, lest any weak-minded should be offended whensoever he may see the *abomination of desolation* standing in the temple."

Again—"What was the appearance of the Holy Roman Church? How exceeding foul, when at Rome courtesans had sway, at once most powerful and most foul; at whose will sees were changed, bishops given (and dreadful and horrible to hear), their adulterers thrust into the chair of Peter. Pseudo-Pontiffs admitted into the catalogue of Roman Pontiffs only for the purpose of marking the time. For who could say that such as these lawlessly thrust in by harlots were lawful Roman Pontiffs? Nowhere any mention of clergy electing or afterwards assenting. Sacred rites and early usage utterly extinguished! So had lust, relying on

secular power, maddened and stung by frenzied rage for dominion, made all its own."

I am the more happy to have thus come across this passage almost accidentally while making my foregoing observation, and this has led me further to be strongly convinced of the necessity of the direct heavenly interference, not only to destroy the effects of the iron, leaden, and dark periods of that long and awful interval so vividly described by *Baronius*, but to pour down a new and unprecedented gush of life at or about the memorable year 1757. Adverting to the foundation of the British Empire in the East, laid in the very same year, I cannot refrain from viewing it as the most conspicuous dispensation of Providence, without whose aid and direct intervention it is absolutely inconceivable how a handful of merchant adventurers of Great Britain could be the means of acquiring an empire at the farther end of Asia, richer by far in all its resources, and exceedingly more populous than their own mother country.

Now let us see what England has done to India, and India to England, and both to Europe and America. The history of the reciprocation of interests between these two countries, commencing about the year 1757, and the flood of intellectual light accumulated and confined for centuries past, which the one has thrown on the other, are the most marvellous facts during the last century. England, besides governing India politically, has now very wisely commenced the important duty of educating the millions of her Indian children, and of bringing them up to the standard of enlightenment and high civilisation which her own have attained. She has already eradicated, I should add here, to the great joy of heaven, several of the most barbarous and inhuman practices, such as Sutti,<sup>1</sup> infanticide, Charak Pūja, and what-not, which had for ages been prevalent among a large portion of the children of this her new acquisition. These

<sup>1</sup> Correctly pronounce Suttee.

practices, which had so long existed at the dictation of the indigenous priesthood, except for the powerful interference of England, could not have been abolished. Who does not discern in this fact alone the streaming of that heavenly light which characterised the year 1757? India, on the other hand, full of gratitude towards her sovereign and benefactress, has not only lavished on her the wealth for which she was celebrated all over the world, but is now opening her intellectual treasures to enrich and to decorate the children of her benefactress.

India now asks England, in a plaintive and supplicating tone, pointing to her own young flock, not to forget them.

VII.

FREE WILL OR FREE DETERMINATION.

THIS is an enigma which has ever defied the wisdom of the wise of all countries and ages. That man is a free agent, and is finally answerable for all his voluntary acts and deeds, good or bad, before his heavenly Creator and Judge, is a question which does not appear to engage, in the conflicts of worldly interests, that serious attention of man which its importance demands. Not because the question never or seldom occurs to him, but because of the fact that it is involved in a very thick and dark mystery, such as can hardly be penetrated by unaided wisdom, however acute it may be; so that, leaving another consideration aside which immediately concerns him, it is but very rarely that man is inclined to give fair play to the exercise of his rational powers in the solution of that mysterious and important question. Rather than run the risk of facing justice at an awful heavenly tribunal, he would naturally eschew the question altogether; and if ever forced to its consideration, he would rather exonerate himself from the responsibility consequent on his deeds, and seek refuge and solace by imputing them to the will of that great Being, who at first implanted a will in his mind, or incited it to be the incidental author of those acts. This determination unavoidably recommends to him the belief in predestination, which ultimately carries him to that great Will, without which no leaf on a tree can move and no bird can fall. Man cannot be easily made to confess that he is the author

of his own misery. In the long and deep scrutiny into his own deeds and acts, he can hardly detect such potent wrong in himself as to impute to it directly all the woes and miseries to which he is subject. God Almighty has endowed him with all the faculties necessary for his own preservation and felicity, and it is only when he errs that he suffers the consequences of his errors. But it is not always that he exercises his judgment aright. Recourse is then had to something above himself—something beyond the ordinary sphere of human comprehension, to account for the happy or unhappy results of his personal acts, and thus relieve him from the responsibility for which he would otherwise be liable. He naturally shrinks from incurring such awful responsibility which is ultimately to lead him to heaven on the one hand, or to hell on the other. He would willingly absolve himself from it, and throw the burden on some power adventitious and foreign to himself. The Brahmin mind has always been prone to such predilection. It would rather undergo an almost eternal and endless series of births and deaths in the various stages of life,—from that of Indra in heaven to that of a repugnant worm wriggling in a cesspool—and allow itself to be moved to and fro *ad infinitum*, under the influence of some motive power foreign to itself,—calling this power by the name of Karma (works done in former life), or Sauchita Kriyamána (or the aggregate of former acts performed, or rather the effects of those acts now experienced), Adrishta (unseen), Daiva (Divine will), Praktana (that which existed formerly), or whatever other technical terms it pleased to adopt, rather than hold itself directly unanswerable to the tribunal of God for its deeds in this life. This desire for absolution or acquittal from responsibility for deeds done, good or bad, is not confined to the Brahmins of India, but is found more or less universal in the whole human family. There is no nation in the world among which there exist no synonyms of the words fate,

fortune, or destiny, though the very person who constantly uses any of these terms can hardly analyse it, and trace it to its very source in the human heart, in its strict sense and import, for its precise meaning. It is beyond his comprehension, though he uses the words daily at his table-talk and in his ordinary conversation. When anything amiss happens, man naturally attributes it to his bad luck or destiny, or endeavours to acquiesce in the will of God. But, on the other, if he succeeded in any of his endeavours, or prospered in his worldly transactions, his pride and self-love will intrude, and, under their influence, he would rather attribute his success to his own acuteness of judgment or his own wisdom, than to his good luck or Divine interference in the matter; unless the happy result were sudden and unpremeditated on his part, in which event alone he would *perforce* acknowledge some power beyond his comprehension—something supernatural.

As in ordinary worldly affairs, so even in his religious concerns—a point which is now under consideration, and which has an immediate bearing on the future good or bad destiny of his own soul—man would generally rest contented with the ordinary course of events, be they the results of his own wilful acts or quite independent of them, rather than incur the responsibility by constituting himself the author of his future destiny, happy or otherwise, by virtue of the exercise of his own free determination. He would fain transfer his own responsibility in the matter to the will of his Maker, by throwing himself upon His mercy, rather than act boldly according to the dictates of his own conscience. A conscientious person might now and then be prompted to walk, to the best of his abilities, in the light of his own conscience; but it is rarely that he will deeply concern himself to set that conscience to rights by availing himself of the best light he can obtain for that purpose. An idolater conscientiously walks up to the temple of his god, and there performs his

worship, however puerile its form may appear to an enlightened bystander, fully believing that by so doing he is propitiating his god, and thereby entitling himself to some grace in his sight, never for a moment suspecting that there are ways of Divine worship better and much more reasonable and exalted than his own to obtain the grace of the true God. When kindly admonished on the subject, and shown those ways, his former education and the state of his conscience hardly induce him to acknowledge and embrace the truth. He would rather adhere to his own practices, fully and conscientiously believing in their merits and efficiency as before—a mode of demeanour which he considers to be particularly accommodating to his own situation—than take the trouble of sifting the matter for himself. What is here affirmed of an idolater holds equally good in all questions of creeds and doctrines. This universal apathy, or rather reluctance in the acknowledgment of the independence and full efficacy of the free will of man, is more to be regretted than be acquiesced in. In this apathy consist for the most part, it is said, the universal devastation and peril of mankind.

Although man is the only creature on whom, in the matter of right or wrong, good or evil, God has bestowed the faculty of discriminating and judging for himself, yet he has not always the moral courage firmly to abide by its decision, in spite of the mental warfare in which he finds himself involved. Self-love and worldly interests stand in the way, and exercise their dominion in thwarting the free determination of man. But it will be seen at the same time that reason and right conscience, standing alone and high at some distance from this field of warfare as arbitrators, are ready to approve or condemn according to the issue of the struggle. The gift of the moral faculty, peculiar to man, by which he can discriminate between right and wrong, involves in itself in no ordinary terms his free agency in the performance of all acts in his relation to his Maker and Judge in heaven, and consequently his responsi-

bility to the great tribunal of God. Under this gift he cannot possibly evade such responsibility, whatever may be his struggle in this world of trials. Here, indeed, he is under probation, and the more unscathed he comes out of the fiery ordeal, the more he is entitled to praise and reward. Even in this world we evidently see its counterpart in all the dealings of man with man, and though not with entire justice in some cases, and not unfrequently with a great deal of injustice, it is a counterpart of the same heavenly dispensation notwithstanding. A general, with a small force at his command, achieving victory over a formidable force of the enemy by sheer dint of valour and self-devotion, is more entitled to glory and compensatory honours at the hand of his own sovereign, than the one supplied with an adequate or more than adequate armed force and ammunition necessary for a prolonged campaign. The same observation holds good in all the moral and spiritual struggles of man in this world. Under his free determination and free agency he can hardly shirk his responsibility as a moral agent to his great Judge in heaven. Nay, this very responsibility, based on the freedom of his determination, and aided by the light of his conscience, constitutes to my mind the very essence which imparts life to all questions of moral and spiritual importance. Withdraw this free moral agency from him, and the whole superstructure of the moral and religious edifice falls with it.

With the above rough outline of my own views on the subject of man's free will and free agency, it might be well imagined how far and how gladly I was prepared to receive and appreciate the philosophical, elaborate, and most interesting exposition of this doctrine made by Swedenborg in his *True Christian Religion* and *Arcana Cœlestia*. I shall consider it my peculiar good fortune if I can but succeed in drawing the attention of enquirers to the perusal of these and other treatises of the New Church on this part of its great religious doctrine. By way of illustration, I will only here



adduce a sample for the consideration, and if possible for the edification of my readers. In the preliminary observations on his chapter on Free Determination, Swedenborg very properly brings forward *seriatim* the various opinions held by the Evangelical Protestants respecting free will, contained in the book entitled *Formula Concordiæ*, and by way of a striking contrast exhibits ten teachings of the New Church on the same subject, followed as usual with his *Memorable Relations*. In this my brief review, it is impossible for me even to make a short allusion to the contents of each of these; I shall therefore be content with showing here, by way of mere sample, the reasonableness and truthfulness of its doctrine, as it appears to me, from the most rational and universally acceptable interpretation which the illustrious author has given in his explanation of the two trees in the Garden of Eden, one of life, and the other of the knowledge of good and evil, as mentioned in the third chapter of Genesis.

Like the Hindus, and like many thinking persons among the Christians too, Swedenborg appears not only to repudiate the idea that Adam and Eve mentioned in the book of Genesis were, in the strict sense, the first parents of the human race; but, moreover, putting a spiritual interpretation on these names, he newly, and it may be said properly, teaches us that Adam and his wife mean the most ancient church that existed on our earth—a point which he has abundantly demonstrated in his *Arcana Cœlestia*—and that the Garden of Eden means the wisdom of the men of that church; the tree of life, the Lord in man and man in the Lord;<sup>1</sup> the tree of the knowledge of good and evil, man not in the Lord but in his selfhood, as is the case with every one who believes

<sup>1</sup> The close approximation to this idea of comparing the Lord to the tree of life is to be found in the Bhagavad-Gîtâ, in which God is most reasonably and beautifully compared to the Aswattha tree (*Ficus religiosa*) in its inverted position, whose roots are hid upwards, and whose ramifications are seen vividly in the life of the visible universe.—(Chap. xv. v. i.

that he does all things, even what is good, from himself ; and the eating of the fruit of this tree means the appropriation of error. The following are the words of Swedenborg on this subject :—

“ In the Word the Garden of Eden means not any particular garden, but intelligence ; and a tree not any particular tree, but man. The Garden of Eden signifies intelligence and wisdom, as appears from these passages.”<sup>1</sup> He then goes on quoting passages from the different books of the Bible, showing very clearly that Eden there means wisdom and intelligence in man. He then proceeds to show that a tree in several passages in the Bible signifies a man, quoting passages of that import in proof thereof. After these brief introductory remarks, I now proceed to quote Swedenborg, to give his own rationale in reference to the general belief regarding the fall of Adam, and of his whole posterity through him, in elucidation of the great point at issue in this article.

“ Any person ” (says Swedenborg) “ of interior wisdom may at this day perceive, or at least conjecture, that the circumstances recorded of Adam and Eve must have a spiritual signification which has heretofore remained unknown, because the spiritual sense of the Word was never discovered till now. Who cannot discern, on the slightest glance, that Jehovah could never have placed two trees in a garden, one of which might prove a stumbling-block, unless they had some spiritual representation ? Or that both Adam and his wife were cursed because they ate of the fruit of a certain tree, and that the curse adheres to all their posterity, so that the whole human race is subjected to damnation for the fault of one man, in which fault there was no apparent evil of the lust of the flesh or iniquity of heart ? Does such a proceeding accord with the Divine justice ? May it not reasonably be asked, why Jehovah did not remove that fruit out of Adam’s reach before he ate of it, and why He did not cast the serpent into hell

<sup>1</sup> *True Christian Religion*, No. 467.

before it persuaded him to eat? But, my friend, God did not do so, because by so doing He would have taken away man's free determination, and it is by virtue of free determination that a man is a man, and not a beast. This being perceived, it will become evident that those two trees, the one of life and the other of death, represent man's free determination in spiritual things. Besides, hereditary evil does not spring from the supposed act of Adam, but is successively communicated to children from their parents, who entail upon them that inclination to evil which prevails in themselves. That this is the case may be clearly discerned by an attentive observer of the manners, mind, and countenances of children, yea of whole families, descended from one father; but still it depends on each individual in every family whether he will choose or refuse the evil so propagated, for every one is left to his own determination."—(*True Christian Religion*, No. 469.)

Our illustrious author here refers his readers to his *Memo-  
rable Relations* for the full explanation of the particular signification of the tree of life and of the tree of knowledge of good and evil, and it is worthy of perusal.

In his third proposition the author gives the heading thus:—"So long as man lives in this world, he is held in the midst between heaven and hell, and thereby in the spiritual equilibrium which constitutes free determination."—(No. 475.) From this it will be gleaned (No. 477) that men after death enter into such societies in the spiritual world as correspond with their ruling love, be it good or evil, of many degrees; of the same degree of good or evil will be the society in the spiritual world in which man's lot will be cast after death; and this appears to me to be a very rational view of the question.

In his fourth proposition the author argues the point of man's free determination in spiritual things on the ground of the permission of evil which every one experiences; and

he further proves this permission as originating not from God, but from this freedom of will and determination which actuates him. Swedenborg confirms this proposition, that man has free determination from and under twelve general considerations which he enumerates as follows:—"I. The wisest of mankind, Adam and his wife, suffered themselves to be seduced by the serpent. II. Their first-born son, Cain, slew his brother Abel; in both which cases Jehovah God did not interfere to prevent evil, by forewarning the perpetrators of it, but only pronounced a curse after it was committed. III. The children of Israel worshipped a golden calf in the wilderness, when nevertheless Jehovah observed their idolatry from Mount Sinai, and took no measures to prevent it. IV. David numbered the people, for which they were visited with a plague which proved fatal to so many thousands, and God, not before, but after the perpetration of the evil deed, sent the prophet Gad to denounce punishment. V. Solomon was permitted to establish idolatrous worship. VI. Many kings after him were permitted to profane the temple and the holy rites of the church. VII. And finally, that nation was permitted to crucify the Lord. VIII. Mahomet also was permitted to establish a religious system, in many respects not conformable to the Holy Scripture. IX. The Christian Church is divided into several sects, and each of these overspread with heresies. X. There are so many wicked people in the Christian world, and some who even glory in their wickedness;<sup>1</sup> (*of these we in the East are witnessing even to this day many glaring instances*), and so many snares and stratagems contrived against the pious, just, and upright. XI. Injustice sometimes prevails over justice in judiciary proceedings, and the common concerns of life (*we do not lack instances of such injustice in India*). XII. The wicked are frequently exalted to honours and fill the highest offices in Church and State

<sup>1</sup> All the italics in the parentheses are my own.

(while the good and philanthropic are not only neglected, but sometimes treated with scorn and contempt). XIII. Wars are permitted in which so many thousand lives are lost, and so many cities, nations, and families are plundered and ruined; not to mention many other considerations of a similar kind. Now (asks our author) is it possible to account for the existence of such enormities on any other principle than the free determination which every man possesses?"—(*True Christian Religion*, No. 479.) These considerations include the history of all the nations of our globe. For a full elucidation of each of the above enumerated considerations, see our author's work on Divine Providence.

Without going further into any of the remaining propositions, suffice it for me to say that the illustrious author has fully and to my great satisfaction established the necessity of free determination in the matter of spiritual things—that is to say, in the choice of good or evil.

Considering the extreme weakness, impotency, and the inadequateness of judgment in such a frail being as man, in the due exercise of that freedom of will or determination, is it not evident that there must exist power on high, which, out of pure love and mercy towards him, will come down and help and guide him when he submissively prays for assistance, and by his total resignation of himself to the Divine will has prepared himself to receive that help. There must be such a power—that is, a Divine being who possesses such a power—and the help which is sought is vouchsafed in the exercise of this gift of free determination and free will.

## VIII.

THE DOCTRINE OF SALVATION THROUGH THE SACRIFICIAL  
ATONEMENT MADE BY JESUS CHRIST.

IT is the most universally received doctrine among Christians, that the salvation of mankind effected by Christ is by virtue of the self-immolation or self-sacrifice which He is said to have offered on the cross to propitiate the Father to be merciful to the sinful nature of man. Nay, His last physical sufferings themselves, which they technically call His passion on the cross, have the infallible effect of appeasing the wrath of the angry Father, and of reconciling Him to His revolted children, and thus redeeming them from the eternal punishment to which they have rendered themselves liable by their sin. This act of self-sacrifice is also believed by all other Churches to be significant of the great atonement which Christ has thus made for our sins, and thereby effected our redemption. Having thus redeemed us, He then becomes our mediator; and in this capacity He asks of the appeased Father His pardon for our transgressions, and thus our sins are now freely forgiven to us for His sake, and through His righteousness. This is the pith of the doctrine of salvation through Jesus Christ, which is preached by all Christian ministers, and believed throughout Christendom.

I have long pondered this doctrine, and striven hard to relieve myself from a doubt which had been harassing me on this point. I am born among a people whose ancestors many centuries ago, like the Jews, had no other worship to offer to God but what was in the form of sacrifices, chiefly

of animals killed at the altars as victims, and offered to their several gods, in the full belief that by so doing they were conciliating their good graces, and propitiating them to become their benefactors. The Jews had this superiority over the ancient Indian Aryans—a superiority which, it appears evident, they claimed not only over the Indian Aryans, but over all the people of antiquity—viz., that they had but only one God, Jehovah, whom they believed to be the Supreme God of the universe, and to whom alone they offered their worship and sacrifice; while our ancestors, the Indian Aryans, had a host of gods—the personifications of the elements—to propitiate by a form of worship almost similar to theirs.

While reflecting on the nature and form of animal sacrifices, and the end to which these were held to be subservient, I could hardly bring myself to understand how the poor dumb animals, tortured and killed as victims at the altars, could be the means of procuring for the sacrificers the good graces of the merciful God, or an atonement for their sins, as some sacrifices were offered with that particular object in view. Even admitting men into the places of animals, as was the practice amongst many of the most civilised nations of antiquity, and is still the practice amongst some barbarous races of Africa and Polynesia, or even supposing men to be voluntarily coming forward and offering their lives in atonement for the sins of others, God will surely never accept even such human sacrifices voluntarily made, much less of animals forcibly dragged to the sacrificial posts or to the altars to be killed.

Justice itself will never accept the mediation of an innocent party voluntarily offering to undergo the punishment which is justly and legally due to a convict. Even if the judge himself were to make such a vicarious offer, justice would not be satisfied by accepting it. Justice demands peremptorily the infliction of punishment on the guilty alone, and on no other. Under this universal law, which

was as intuitively understood and acted upon in all ancient times as in the modern,—though there was no lack of instances of a deviation from this law to be met with in history, inasmuch as vicarious punishments were accepted and inflicted by the arbitrary will and authority of some kings and judges up to very recent times—it is hard to believe, I say, under this universal law to which I have referred above, that the Jews and the Indian Aryans, in the solemnisation of their sacrificial rites and offerings, had no other object at heart to guide them than that of procuring the remission of their sins from their gods, by means of the sufferings and death of the sacrificial animals which they killed at the altars. Under this explanation given above, such an idea appears to me to be quite irrelevant and preposterous. The sufferings and death of animals can hardly be conceived to be expiatory or pacificatory in their nature. They could hardly, therefore, be the atonement for the sins of the sacrificers acceptable to their gods, unless their idea of the gods themselves rose no higher than what attached to their fellowmen, as avaricious, sinful, and blood-thirsty, which, whatever may be said in regard to the host of false gods of the heathens, can never be admitted in reference to the great God of the Israelites. The Jewish rites and ceremonies, therefore, can hardly be supposed to be intended to appease the wrath of God for their sins, or to redeem them from the punishment due for such sins. The various offerings which they made at such rites were intended rather to conciliate the favour and good graces of Jehovah, their God, for their common good. With such view of the nature and object of the sacrificial rites in general, and of those pertaining to the Jews in particular, I must confess that I was labouring under no little difficulty to comprehend fully and correctly the scope of the doctrine of salvation through the blood and sufferings of Jesus Christ. I could hardly conceive that His exquisite sufferings and ignoble death on the cross could have the effect of so pacifying the



wrath of God against sinners, as to completely redeem and absolve them from the direful effects of their sins, viz., their suffering punishment in hell.

The idea of the sufferings and death of the victims forcibly dragged to the altar of a sacrifice being expiatory, as substitutes for the sacrificers themselves, cannot for a moment be reconciled to the acceptance of a most merciful and just God, as an act fully answering to the fulfilment of the penalty due by the latter (the sacrificers) for their transgressions. Such an acceptance appears to me to be wholly inconsistent with the benign and just character of the great Divine Being, on the ground that it cannot be conceived that He, who is merciful and just, will ever be satisfied with the gratuitous punishment of an innocent being—a punishment which deservedly and exclusively belongs to the culprit—much less when the will of the substitute has no choice in the matter. Even allowing, for the sake of argument, as in the case of human victims, that some few of these might voluntarily come forward to undergo all the penalties due to the culprit, still it is a question, and a very serious question too, whether justice would accede to such a change in a procedure no less legal in the case at issue than it is in the court of law. The first idea that would occur to a savage in making offerings to his god could not be an atonement for his sin, but the solicitation of favour in granting him his wishes—in other words, the propitiation of his god. The perception of sin, and the compunction which follows it, is I imagine the sequence of an after-thought, and not the first promptings of an untutored mind. Hence it can hardly be conceived that an idea could ever enter originally into the mind of man when he first offered his sacrifice, that by transferring his sins to the victim at the altar, and then by inflicting sufferings and death on it, he was absolving himself from the punishment due to him for his own transgressions.

With these premises, it cannot be safely affirmed of the primeval institutes of the sacrificial rites among the nations of antiquity, that such rites were intended as an atonement for the sins of the sacrificer. From the large body of rituals contained in the Vedas, the sacrificer appears for the most part to seek through the priests for the propitiation or favour of his gods to grant him all his temporal wishes, such as wealth, children, fame, victory, a long life, and suchlike other worldly blessings. I do not mean to say that the idea of assuaging or appeasing the wrath of certain of their (the sacrificers') gods, when labouring under a guilty conscience, by making the victims, whether animals or human beings, suffer in their own stead, is in anywise foreign to the Indian Aryans and other ancient nations. On the contrary, I cannot but consider such an idea to constitute the most powerful motive under which a savage and untutored mind would invariably act in the celebration of those sanguinary rites in which their gods, who were always represented to be blood-thirsty, and partaking largely of the nature of their own votaries, were delighted. But such a view of the question now before us, viz., the conversion of the torturing death of the victims at the sacrificial altar into the actual means of appeasing the wrath of the gods against the sins and transgressions of the sacrificers, bespeaks in my opinion more of the nature and character of the gods to whom, and the votaries by whom, the victims were offered, than of the actual nature and principle involved in the institution of such sacrificial rites itself. The act, as a rule, always takes the nature and character of the actor, and not the actor of the act. The institutes are the passive acts of the instituters. This fundamental principle, which holds good in respect to the sacrificial rites of all the nations of the world, cannot be made an exception even in the case of the Jewish nation. From the researches of antiquity, it appears to be an established fact that the Jews were the only people on the face of the earth who were the worshippers of one true and holy

God, the Creator and Ruler of the universe, whom they solemnly named Jehovah, and under whose religious guidance, as they supposed it, they always claimed the privilege of being exclusively placed. The sacrifices which formed part of their worship must therefore be considered as wholly inspired by the sanctity and holiness of Jehovah, and therefore far alienated from those objectionable characteristics which distinguished similar rites among other nations. In this line of argumentation I must be understood to have kept the fundamental idea constantly in view, and not the modifications which that idea subsequently underwent, consequent on the development and manifestations of the different sacrificial rites which were afterwards instituted in the progress of the nations of antiquity.

This view of the question, to which we are thus forced under the above observation, cannot but compel us unreservedly to look upon the sufferings and the self-sacrifices which were voluntarily undergone on the cross by the Lord Jesus Christ, more as an act of holy and sanctified self-offering to manifest the love of the all-merciful and just God, and to bring Himself within the reach of sinners, and to save them by His grace and presence, which they had forfeited by their sins. He redeemed them from sin by His righteousness—a holy offering of a rich <sup>1</sup> *Havishanna* laid on the altar of God—a sweet-smelling savour to the Lord. A Divine humanity thus became a new and living way to conjoin God with all humanity. This was His own dear Son, provided of eternal love—the Father to reconcile the world unto Himself.

This appears to me to be the only rational view which an Indian Yajrika (a high priest well versed in the sacrificial rituals prescribed in the Vedas) would take of the death of Christ on the cross, when contemplated in connection with the sacrificial rites of the ancients, as their completion and fulfilment in him.

<sup>1</sup> A Vedic sacrificial term for the good offered at the altar.

Any further attempts on the part of writers on theology to connect the excruciating sufferings and ignoble death of Christ, now technically called His passion on the cross, with the punishment and tortures due to the sinners, under the firm belief of their vicarious character as fully efficacious to absolve the sinners from the punishment due to them, appear to be not only gratuitous and uncalled for, but quite inconsistent with the attributes of God, as has already been fully explained. Besides, such a faith, based on such a wrong notion of the absolving virtue of Christ's sufferings and death, must necessarily exercise a most pernicious influence on the minds of the believers, inasmuch as they feel themselves under it exonerated as it were from the burden of sin and the punishment due to it, most complacently believing that Christ has already relieved them of its weight, and washed them clean from its pollution by His own precious blood.

They very naturally applaud His mercy, and dwell on it most enthusiastically, and not unfrequently with raptures, in thus securing for them an easy way to heaven by His suffering all the tortures attending an ignominious death for them, without expecting to exact from them the fulfilment of any other duty or act than that of concentrating their faith in Him as their Saviour—a Saviour by whose stripes they imagine themselves to be healed, and by whose blood to be washed quite clean already. This doctrine being very comfortable indeed, may easily be expected to gain the universal assent of man when propounded to him from his own natural apathy and reluctance to any act of self-sacrifice or self-denial which Christian charity and Christ's sufferings themselves so peremptorily demand of true believers. Hence the universal prevalence of the belief in the sufferings and death of Christ as an atonement which He has made for the punishment due to sinners, and the peculiar prominence given by Christians to the redeeming virtues attached to the sufferings of Christ on the cross. Too little

is thought of the noble doctrines taught and the glorious examples set by the life and ministry of Christ, to be actually followed and exemplified as the only sufficient means of salvation. Hence I say the teaching of the doctrine of faith, which we see now-a-days rapidly extending throughout the length and breadth of Christendom, is increased by far above the teaching of the doctrine of charity.

Hence I say the universal apathy to the feelings and sufferings of their fellow-creatures witnessed to this day among Christians, and, what is still wonderful, among men who make Christianity as their especial profession. It is a place of asylum and retreat, as it were, where they can lay down the burden of their sins, and take a complacent rest, and have also the great selfishness which governs their private and public movements and acts in this world. In short, we meet with vast numbers of men everywhere in these days of our enlightenment, who would go on preaching and talking all their lives the doctrine of faith with their tongues; but very few indeed who would silently show it in practice by the acts of their hands, by helping the poor and the needy, by redressing the grievances of the oppressed, and by other acts of mercy and justice when it is actually and amply in their power to do so. This lamentable apathy and selfishness of the human heart, of which we see glaring instances all around us more than of anything else, and to the softening and removal of which there is in fact no remedy so effectual in its operation as the Christian doctrine of charity, are traceable, as far as we can see, to this convenient doctrine of salvation as by faith alone is preached at the present day, more than to any other potent cause conceivable, save the natural obduracy of the human heart.

It is with peculiar pleasure, therefore, that I conclude this article with quoting the following words from the Rev. S. Noble's *Appeal* on the doctrine of the atonement wrought by Jesus Christ, in ratification of the view which I have set forth above.

“ The series of the Mosaic sacrifices in their complete order represents the entire sanctification of man, in so much that the man who spiritually offers them becomes himself a sacrifice, a thing or being wholly devoted to God, and wholly assimilated in his finite degree to the Divine image ; so, in a higher sense, it represents the complete sanctification or glorification of the Lord's humanity, whereby this was really devoted to the Divine essence itself, and entirely assimilated to the Divine nature, so as to be the actual form for its bodily indwelling. And this is correctly said to be done *for us* ; for us this sacrifice was offered, to effect atonement, or reconciliation between man and God ; as Jesus says, ‘ *For their sakes I sanctify myself,*’ and as Paul declares, ‘ Christ our passover is sacrificed *for us.*’ Not because the Father's anger required appeasing, or could be appeased by the sight of the Son's sufferings, but because, when the humanity was thus sacrificed—that is, sanctified and united to the essential Divinity—the Divine influences were accommodated to man's state so as to be operative to the renewal of his heart and mind—to his sanctification also. Thus it is most true, as the Apostle observes, that ‘ He appeared to put away sin by the sacrifice of Himself.’ It is to put away sin from the mind which receives Him that the Holy Spirit is given ; and of this it is said, while Jesus was engaged in His ministry on earth, ‘ the Holy Ghost was not yet, because that Jesus was not yet glorified ’<sup>1</sup>—not that no Divine influence had ever before been afforded, but that such as were adapted to reach and affect man in the state to which he had then fallen could not be imparted till the humanity of Jesus, the only Divine principle from which such influences can be given, was glorified, that is sacrificed, that is defied.” —(Noble's *Appeal*, Seventh edition, p. 427.)

“ When man continually receives from the Lord the graces

<sup>1</sup> John vii. 59. Our translators have said “ was not yet given,” but they have marked the word *given* by italics, to intimate that there is nothing answering to it in the original.

of which He is the author, and ascribes all to Him in the manner represented by the sacrificial worship of the Mosaic law, when every affection and perception of his heart and mind, of which the various kinds of sacrifices were representative, or himself, in regard to such affections and perceptions, is thus continually hallowed to the Lord, it follows that, when his sanctification is completed, the whole man is thus devoutly consecrated. This is the state which the Apostle exhorts us to attain when he says, 'I beseech you, brethren, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service.'—(Rom. xii. 1.) Such a *living sacrifice* is a man wholly devoted to the Lord, who is wholly renewed by the reception of new principles of love, thought, and action, from him whose selfish life is extinct whilst he lives by a new life, which is life indeed. This the same Apostle speaks of as being his own state, when he says, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave Himself for me.'—(Gal. ii. 20.) Where, by *the flesh*, and, in the preceding quotation, by *the body*, the Apostle, as in other parts of his writings, does not merely mean the material body, but all that is called the natural or external man. Here, then, he clearly describes a state of renovation of the whole man, in which he is made a living sacrifice unto God."—(Noble's *Appeal*, seventh edition, p. 425.)

Under these considerations, the doctrine of salvation and redemption achieved by the Lord Jesus Christ by means of His self-sacrifice and sufferings on the cross, as it is unfolded by the New Church, and largely dwelt upon by the Rev. Mr. Noble in his *Appeal*, appears to me to be a clearer and more rational view of the subject than what is taken by the generality of the clergymen of other denominations.

## IX.

THE FATE OR FUTURE DESTINY OF THE GENTILES OR HEATHENS,  
AS UNDERSTOOD BY CHRISTIANS IN GENERAL.

CHRISTIANITY, as is now taught and preached to the world, appears to me to be almost silent on the important question touching the fate and future destiny of that vast and incalculable number of human beings who have died, and who at this day are daily dying in total ignorance of its voice; not to speak of that inconceivable number of human beings who had occupied and left this our earth during a period of thousands of years previous to the advent of the Lord Jesus Christ.

It cannot but be greatly surprising to see that a question involving the spiritual interests of such a vast mass of human beings, compared to whom all those who have been actually benefited by the teachings of Christ form but a very insignificant, almost an infinitesimal portion indeed, should fail to engage serious consideration, and to excite deep interest amongst the teachers and professors of Christianity, to me to demand. I do not allude to that interest which Christians have been known to feel and evince in the conversion of the heathens from the times of the Apostles to the present day; but an interest which should urge them to consider and discuss the question concerning the possibility or otherwise of the eternal damnation of the whole heathen world, which they are taught to believe almost universally through their respective churches. The only nostrum which the ministers of Christianity can conceive of prescribing for such a universal epidemic, is the conversion of the heathens to the faith in Christ. But the great question concerning the final destiny of the unconverted is either left untouched,



or, if touched at all, is allowed to relapse into the placid acquiescence in the doctrine of eternal damnation as their inevitable lot. This remedy and conclusion remind me of a popular story which is often told in my country, when the ignorance and apathy which the few blessed men evince towards the woe and misery of thousands of the poor around them. It is this. In a certain country there was raging at one time a great famine, and the poor people were dying in numbers, and the rest were moaning and crying for want of food. The great rajah of the country asked his ministers what the cause of such universal lamentation was which he saw all around beyond the walls of his palace. The courtiers submissively informed his highness that there had been a great drought in the country, in consequence of which all the crops of the corn had failed, and there remained nothing for the poor people to eat. His highness, expressing an astonishment at the ignorance of the people, remonstrated by replying, why should the people not take to eat sweetmeats if there was no corn left for them? The knowledge of Christianity is no doubt the sweetmeat to save the lives of the few blessed who can afford to get it, as the ministers of religion teach us; but the grand and urgent question is, what is the remedy for the thousands who are actually dying for want of food? The remedy which satisfied the Christian heart in our case does not appear to me to be quite dissimilar to that proposed by his highness the rajah in the above story. But I am here thinking, and thinking quite naturally, of those millions of millions of heathens who have died and are daily dying for want of the requisite good in their case, viz., the blessings of Christianity. I am not referring to those who have led wicked and sinful lives—to the avaricious and worldly men who have never turned to their God with a penitent heart, for the fate of such persons is the same, whether they be in Christendom or in heathendom; but I refer particularly to such Gentiles as have led a virtuous life,

of which it may be predicated that it cannot be otherwise than pleasing in the sight of the Lord, nor can it ever be affirmed that heathendom is altogether devoid of pious, good, and virtuous men and women, for such an assertion, in my opinion, amounts to a gross blasphemy. In reference to such queries as these, in order to remove our over anxiety on the subject, we are no doubt sometimes shown such small passages in the Old and New Testament as Deut. x. 17; 2 Chron. xix. 1; Prov. xxiv. 12; Matt. xvi. 27; Rom. x. 6 to 14; Gal. vi. 7-8; 1 Peter i. 17, in the assurance that they will satisfy our curiosity. But these are shown with such trembling hands and flattering words as to leave the general impression on the minds of the heathens that eternal damnation is their inevitable lot. In this state of universal diffidence and despondency, which affect the mind if not the heart of many a Christian minister in a greater or less degree, according to his natural temperament, when expressing his opinion on this point, the Church of the New Jerusalem comes forward with a degree of boldness and assurance which the Gentiles will surely hail with welcome, to promulgate its true doctrine on this most momentous question. The New Church explicitly teaches us that the heathens and Gentiles who have led a virtuous life will receive the truth in the world of spirits, have as much right to enter into the gates of heaven as the Christians themselves. In the case of the heathens there is a course of Christian knowledge and instructions which they have to go through, and which they had not had an opportunity to obtain while on the earth; but which the universal benevolence of the Heavenly Father of all mankind has provided for them in the intermediate state, under the loving care of ministering angels. These appear to me to be not only noble but correct sentiments, which must surely be confessed by those Christians who have not allowed their minds to be contracted by the preaching of bigoted and narrow-minded ministers. These harangue

from their pulpits in establishing their own favourite doctrine, that the lot of the heathens is hermetically sealed against the heavenly blessing which Christ has laid open for them who put their trust in Him only. None I am sure can condemn the selfishness of such a doctrine more than the Lord Jesus Christ himself, who is the Saviour in heaven as well as on earth, not of the Christians only, but of the whole race of mankind.

*Apropos* of the point at issue, I can hardly think of a better place than this for the insertion of my own thought among many others on this and a variety of other subjects, reserved (D.V.) for a separate publication. It is this. It is said and believed that Christ was co-eternal with God (see John i. 1). He could therefore, I believe, not only see but provide for the redemption and salvation of mankind from eternity, as He has done by His Incarnation *de facto*. Cannot, therefore, His passion on the cross have a retrospective effect in the procurement of salvation for mankind, as the same is now universally believed throughout the whole of Christendom exclusively in prospective aspect? I believe it can.

This solution of the question, which occurred to me after a long contemplation, may I hope obviate many of the objections and difficulties set forth in the foregoing observation.

Swedenborg appears completely to bear me out in my above assertion. (See extract from his *Heaven and Hell*, as given under my Article III., "The Eternity of Future Rewards and Punishments, and their Nature and Description," at page 29.) In his *Arcana Coelestia* the illustrious author has devoted full seventeen numbers (from No. 2589 to No. 2605) to this important question—"Concerning the state and condition in another life of the Nations and People who are born out of the pale of the Church." I cannot here make full extracts of these; but the following short ones, in addition to what I have already given, will amply show the

true position which the heathens occupy under the teaching of the New Church. Swedenborg says—

“I have had abundant information that the Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received somewhat like conscience agreeable to their religion, are accepted in another life, and are there instructed by the angels with the utmost care in the goodness and truth of faith.—(*Arcana Cœlestia*, No. 2590.)

For with respect to Christians and Gentiles in another life, the case is this: Christians, who have acknowledged the truths of faith, and at the same time have led a life of good, are accepted in preference to the Gentiles” (*quite true*), “but such Christians at this day are few in number” (*very true indeed*); “whereas the Gentiles who have lived in obedience and mutual charity are accepted in preference to the Christians who have not led a good life”—(*undoubtedly*).

Thus Swedenborg goes on to say many things concerning the heathens and Gentiles whom he conversed with in the spiritual world, as is amply shown in his grand work, *The Arcana Cœlestia*, in his *True Christian Religion*, and in his *Heaven and Hell*. They claim the perusal and consideration of the Christians and heathens alike. It is not to be understood from my above and other observations in this address, which, I comprehend, may be considered as expressive of my excessive and undue sympathy for the fate of the heathens, that I entertain any lurking wish to exonerate my brethren, the heathens, from the great and awful responsibility which attaches to their position as sinners and answerable beings before the tribunal of God, or rather liable to suffer the consequences of their sins and delinquency, and to make light of the burden under which they labour in common with Christians. It is far from my avowed purpose to endeavour to screen them, under the cloak of their ignorance of Christianity, from the punishment which they duly deserve

in the other world; or, on the other hand, in any way to encourage them to seek for refuge under the comfortable asylum of that ignorance, in defiance of the loud calls which Christianity makes to them from outside for a thorough investigation of its claim, as it is said to be the only religion revealed by God to man for his salvation, and if satisfied with the validity of its claim, to seek eagerly for that salvation which it holds out to sinners. But my chief object in thus evincing sympathy, if it be so called, in the cause of the heathens in the present address, is to seek to exculpate such of them, and them only, whose ears its call has not reached, nor eyes its light seen, from the hard and awful denunciation with which they are menaced by a large and inconsiderate portion of the Christian preachers. But it is to be clearly understood that to those who have no such excuse to urge in their defence it is not in my contemplation to extend any sympathy at all. They shall have their own cause to answer and plead before the tribunal of God, if they stand convicted of this most culpable negligence in a case which concerns the vital interest of their own souls in the world to come.

## X.

## CONCLUSION.

IT may be now safely presumed that it cannot but be evident to the members of the Church of the New Jerusalem to whom this epistle is addressed, that the sole drift of my writing cannot be other than that of awakening the interest of the Christian Churches of all denominations, much more of the wide non-Christian world, in the new and most rational view of Christianity, such as is very likely to meet with the approbation, nay, admiration, of a great portion of man, kind beyond the pale of the Christian church, which the illustrious founder of the New Church has presented to the world. I see it very clearly that since the time which succeeded the death of Swedenborg there have been most manifest and marvellous signs of the mental activity of the whole human race, and this I cannot avoid considering as the reflex of the great intellectual light which is now mainly concentrated in Europe and America, but fast radiating in all directions throughout the wide world in a manner and with a celerity quite unprecedented in the past annals of man. This increasing activity cannot exist without manifesting itself into a vast variety of effects, which must strike the observers with wonder and admiration, not quite unqualified in all cases, but mixed with feelings, affections, and sentiments congenial to the habits and education of the individual beholder.

A keen and deep religious inquiry, which is under prosecution by men distinguished for their vast learning and elaborate researches, resulting in some cases in proclamation

of Unitarianism, in others, of pure Theism and not unfrequently into desponding Atheism,—Swedenborg, in anticipation of such a revolution in human thought as the necessary consequence of the new light and activity commenced about the memorable year 1757, forestalled, as it were, a remedy, nay, I should say a panacea. This indeed promises to prove efficacious in all cases and in all stages of the great perturbation which affects at present the mental constitution. We need only seek for the verification of what is advanced here in the wonderful change through which religious thought is now passing, not only throughout active Christendom, but in dormant and sluggish heathendom all over the world.

On my consideration of the problem why the doctrines of the New Church, with their wonderful adaptation to the religious instinct of man, and particularly in advanced state of his mind, should lack that amount of attention and sympathy from other denominations of Christians which they have every right to claim, I cannot but ascribe this privation to that previous training and prejudices to which the Christian mind has long been subject under the tuition and discipline of their own respective churches, with whose teachings they have been deeply imbued. The doctrines of the New Church start with ideas which must strike the Christian mind with wonder, and wherever they touch and traverse the region beyond the sphere of the senses, and transcend the utmost stretch of its understanding and belief, with suspicion and distrust, chiefly arising from want of that previous training which is more or less peculiar to the Asiatic mind. My own knowledge and experience will bear me out if I assert here, for the satisfaction of my friends the Swedenborgians, that Asia being the cradle and home of religious mysticism, and, moreover, India being the special school of the science of spiritualism, a more or less acquaintance with the religious doctrines and philosophical literature in vogue among the savans of these countries is in my opinion essential to the

opening of the door for the easy understanding of and belief in the new and transcendent interpretation given by Swedenborg of the Christian Scriptures. It is in Asia, and particularly in India I say, and ardently hope, that the now tender plant of the doctrines of the New Church may find a peculiarly congenial soil, such as to afford it full nourishment, to enable it to develop itself into a vigorous tree, like the *Ficus Indica*, each of whose branches is to strike root in the soil, and thus give birth to a number of similar trees, the whole constituting the vast body of the parent tree, sure to invite fatigued and weary travellers to seek rest and protection under its vast shade.

The science of correspondences, which may be considered as a new discovery, or something approaching to revelation, so peculiar to the doctrine of the New Church, is to my mind the best suited to answer the intellectual demand of the age in which we live. It is, I must add, an admirable development of the theology of the Bible, peculiarly calculated to divest it of the vast mass of adventitious matter with which ages have encrusted it, and to unite and assimilate it with the spirituality of all other religious systems, so as to form one spiritual kernel or nucleus to attract and cluster around it, and thereby unite the whole human family into one brotherhood of spiritual faith and charity, though such an era is far distant yet. To some of the subtle, mysterious, controvertible, and in some places apparently self-contradictory passages in the Bible, an application of this new science will assuredly be attended with great advantages as the most satisfactory expositor of the hidden meaning. It is in fact an all-answering key which the Lord, through Swedenborg, has put into the hands of every reader of the Bible, to enable him to unlock for himself the hidden treasure which is contained in its innermost room, and which, but for it, is apt to be passed by unnoticed.

It is a matter of the deepest regret to me to contemplate—



and I should fain hope that, after reading this my humble but sincere address, you will judge for yourself concerning the propriety or otherwise of the remark which is to follow, namely—that while in India we meet with missionaries of every denomination preaching throughout its length and breadth the glorious Gospel of Christ, under the support of the various Foreign Mission Societies in Europe and America, I have not yet had the satisfaction of coming across any missionary of the Church of the New Jerusalem, nor have I heard of any such mission established in any part of India. This circumstance may justify the conclusion, if I be permitted to deduce one, that no such enterprising spirit has yet overtaken the members of the New Church, owing I suspect chiefly to a kind of feeling of diffidence as to how their doctrines will be received by foreigners, when sufficient interest has not yet been elicited in them at home. In the foregoing pages of this address I presume that I have endeavoured to the best of my ability to attenuate and weaken such a diffidence, if it have any existence at all in the minds of the leading members of the New Church. If this my humble effort should therefore appear in any measure to answer that purpose, or if it could in any way prove serviceable by encouraging them to some more activity and exertions in the sacred cause of extending the name and diffusing the wonderful religious doctrines of the illustrious Swedenborg all over the habitable part of our globe, I should consider myself amply rewarded. It is a duty imposed upon me by my new knowledge and study of Swedenborg to render to the members of the rising Church of the New Jerusalem. I therefore venture to communicate to them the impression which that knowledge and study have wrought on my mind, and which I cannot consistently with myself suffer to die with me in oblivion.

In laying this my humble and meagre address before the members of the New Church, I beseech them to understand

that I am fully alive to the sense of the many defaults and shortcomings with which I may be charged. I have to solicit the kind indulgence of my readers in general, and the members of the New Church in particular. The only excuse I have to plead in extenuation of this defect is, that the ideas are mine, but the language in which they are couched is not my vernacular.

DADOBA PANDURUNG.

BOMBAY, 10th March, 1878.



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